The
CHRISTIAN CENTURY
A Journal of Religion

Baggage for Edinburgh
By Robert A. Ashworth

Millions for Defense?
An Editorial

France Works for Peace
By Tony Sender

Meditations from Mississippi
By Reinhold Niebuhr

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XUM

In This Issue

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TONY SENDER

was a member of the German Reichstag throughout the entire history of the German republic. In the Reichstag she served as a member of the important committee on foreign affairs. At the same time she was one of the foremost women journalists in Germany, serving as chief editor of the Frankfurt *Volksrecht* from 1918 to 1920; editor of the magazine of the Metal Workers Union of Germany from 1920 to 1933, and chief editor of the *Frauenwelt*, women's magazine published in Berlin, from 1927 to 1933. She is now engaged in a journalistic career in France, but is at the present time in the United States lecturing and acting as correspondent for the *Populaire* of Paris, the *Peuple* of Brussels and the *Volksgazet* of Antwerp.

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The CHRISTIAN CENTURY

February 10, 1936

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Calendar of Coming Events

Jan. 3-Feb. 10. Regional and local preaching mission, Connecticut Council of Churches and Religious Education.
Jan. 12-Feb. 19. Southern Methodist Bishops' Crusade.
Feb. 6-11. Annual Interdenominational Missionary Conference, St. Petersburg, Fla.
Feb. 7-10. Annual Interdenominational Missionary Conference, Clearwater, Fla.
Feb. 8-13. International Council of Religious Education, executive committee and associated meetings, Chicago.
Feb. 9-11. Disciples Mid-winter Conference, Vine Street Church, Nashville, Tenn.
Feb. 10. Chicago Methodist Episcopal Ministers' Retreat, Garrett Biblical Institute, Evanston, Ill.
Feb. 10-12. Annual Interdenominational Missionary Conference, Tampa, Fla.
Feb. 13-16. Annual Interdenominational Missionary Conference, Tallahassee, Fla.
Feb. 14. Ford Hall Forum, Boston; Erskine Caldwell, speaker.
Feb. 14. Northern Baptist Youth Conference, Ottawa, Kans.
Feb. 15. Emergency Peace mass meeting, Shrine Auditorium, Los Angeles, Calif.; Maude Royden and Sherwood Eddy, speakers.
Feb. 16. Fourth Annual Ministers' Conference, School of Theology, Temple University, Philadelphia.
Feb. 16. Protestant Church Forum, Seventh Presbyterian Church, Cincinnati; Dr. Paul Dengler, Director of the Autro-American Intsitute, Vienna, speaker.
Feb. 17. Nation-wide N.B.C. broadcast of address of Dr. E. Stanley Jones to 10,000 dinners in Methodist Episcopal churches.
Feb. 18. Hawaii Mission Conference, Methodist Episcopal Church, Honolulu.
Feb. 19-21. Annual Conference, New York State Youth Council, First Presbyterian Church, Schenectady, N. Y.
Feb. 20, 21. Nation-wide observance of Brotherhood Day by the National Conference of Jews and Christians.
Feb. 21. Northern Baptist Youth Conference, San Francisco, Calif.
Feb. 21-28. Fifth anniversary celebration, Union Gospel Mission, Seattle, Wash.
Feb. 22. Fifth annual Midwest Conference on Church Music, First Methodist Episcopal Church, Evanston, Ill.
Feb. 22, 23. Southern California Baptist School of Leadership and Service, Los Angeles Association.
Feb. 23-March 16. Massachusetts Federation of Women's Church Societies, Boston, Mass.
Feb. 25, 26. Southern California Baptist School of Leadership and Service, Foothill Association.
Feb. 28. Northern Baptist Youth Conference, Butte, Mont.
Feb. 28. Ford Hall Forum, Boston; Baroness Shidzue Ishimoto, speaker.
Feb. 28-Mar. 3. 29th national convention, Anti - Saloon League, First Baptist Church, St. Petersburg, Fla.
Mar. 1, 2. Southern California Baptist School of Leadership and Service, Los Angeles Association.
Mar. 2. Protestant Church Forum, Seventh Presbyterian Church, Cincinnati, O. Mrs. Harper Sibley, Chairman of the National Women's Committee of the 1936 Mobilization for Human Needs, speaker.
Mar. 3. Kansas Conference, Methodist Episcopal Church, Pittsburg, Kans.
Mar. 3. Philadelphia Conference, Methodist Episcopal Church, Philadelphia.
Mar. 5-7. Interdenominational State Youth Conference, Yakima, Wash.

XUM

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

Sister Aimee Is At It Again

AIMEE SEMPLE McPHERSON is in the headlines again. This time it is as defendant in a slander suit for something over a million dollars brought by Mrs. Rheba Crawford Splivolo, once known as "the angel of Broadway" and for nearly four years associate minister with Mrs. McPherson at Angelus Temple in Los Angeles. Mrs. Splivolo was discharged from that position several months ago after a quarrel with Aimee and has retaliated by setting up a small independent and competing church and by suing her former colleague for slander. The proceedings so far have been featured by such exchanges as "harlot," "drunkard," "drug addict" and the like, and in general have been marked by the same vulgarity which appears to attach to whatever concerns the founder and head of the Foursquare Gospel Church. There is nothing we can do about it and perhaps nothing, that is not too obvious, we can say about it, but we cannot refrain from expressing from time to time the disgust we feel at the whole travesty upon religion which Mrs. McPherson and her associates are conducting. How much longer will her congregation put up with it? Quite a while longer, apparently, for in spite of the fact that this is the sixth suit which Mrs. McPherson has had to defend in little more than a year—she has been sued by her lawyer, publicity counsel, business manager, daughter and mother—the church still grows. The congregation in Los Angeles numbers more than ten thousand and at the "Fourteenth International Convention" delegates from 357 churches in the United States, Canada and abroad, were present. There is no racket like a religious racket.

Referee Says Mooney Trial Was Fair

TOM MOONEY lost the first round of his new fight for freedom when the referee appointed by the California supreme court to investigate his original trial of twenty years ago reported that it was, in his judgment, a fair trial. The state did not, he says, use the testimony of perjured witnesses, nor did it conceal evidence favorable to the defendant. In short, Mr. Shaw is of the opinion that, whether or not the verdict was justified by the facts—and it was not his business to pass upon that—the trial was perfectly fair. This opinion, it may be remarked, is radically at variance with that which has been formed by many independent investigators, including the Wickersham commission. But their opinions had no official standing with the California supreme court, while Mr. Shaw is reporting to the court as its appointed agent. This is, to be sure, only the first step in the reopening of the case, but it is a very unfavorable one for Mooney. Later the California court will hear arguments on the referee's opinion. If it adopts this finding, that will end the case in California and there will then be opportunity to appeal it to the United States Supreme Court. The present trial became possible when the federal court decided last year that Mooney had not yet exhausted the remedies afforded by the state court, though the state court had previously declared that the case was settled so far as it was concerned. Something happens to remind us, just at this moment, that there has just been an announcement of the April publication of a book on *The Dreyfus Case* by Alfred Dreyfus and his son.

Moscow's Treason Trial In Retrospect

THIRTEEN of the defendants in Moscow's most recent treason trial are dead, shot by order of the court. Four are in prison—Radek, Sokolnikoff and the erstwhile American Arnold for terms of ten years; a minor figure who insisted that he was only a victim of German blackmail and knew nothing of any plot, for eight. Soviet justice, Moscow asserts, has been vindicated, although Russian crowds are reported to be demonstrating to secure further trials and further executions. But the rest of the world is left unconvinced, and more than a little sick at its stomach. During the trial the outside world was fortunate in being able to follow the proceedings through the eyes of Walter Duranty, famous correspondent of the *New York Times*. Mr. Duranty's dispatches described a fascinat-

ing but question-inspiring parabola. They began with apparent absolute conviction on the part of the correspondent that the men on trial were guilty as charged. This trial, he insisted, would "stand up" as the trial of Zinoviev and his fellow-defendants last August had not in the eyes of the outside world. If the confessions sounded fantastic, Mr. Duranty counseled his American readers to remember Dostoyevsky and the psychology of *Crime and Punishment*. After listening to the actual evidence, however, Mr. Duranty began to forget Dostoyevsky and to talk about Hamlet. These men, it seemed, had not so much been guilty of doing anything as of thinking and talking about doing it. Finally, he confessed himself unable to fathom the real meaning of the closing statements made by certain of the defendants, reported that the final proceedings in the trial raised doubts in the minds of foreign observers not previously there, and attempted only the most tentative of explanations for the verdicts announced by the court. The only thing that Mr. Duranty was sure of when the trial was over was that its primary purpose had been to propagandize the Russian masses with the idea that all opponents of Stalin, left or right, are tools of fascism and enemies of the Russian state. In this he declared that the trial succeeded. In the world outside Russia, however, it has left wholly unanswered the basic questions outlined in these columns last week.

Hitler Promises There Will Be No More Surprises

HITLER spoke more truly than he knew when, referring to the future policies of his government, he said that "surprises are ended." The world has ceased to be surprised, whatever he does. But his announcement, in its context, had a more specific meaning. He was addressing the Reichstag in person, all Germany by radio, and the rest of the world through the press, on the fourth anniversary of his assumption of power. He had just repudiated the restrictions upon the reichsbank and the German railroads which made their assets securities for reparation payments, he had retracted Germany's signature to the "war guilt" clause of the Versailles treaty, and he had reiterated his demand for the restoration of the colonies that were taken from Germany at the end of the war and placed under British and French mandates. With that, he is through repudiating obligations under the Versailles treaty. If there remains any part of that treaty that he has not now repudiated, the item has escaped notice. Yet his speech is described as being, on the whole, conciliatory in tone. That is to say, assuming and asserting that Germany has now at last regained her complete independence of all imposed restrictions and all slurs upon her honor, and has won an equal status with all the other European nations, he declares his willingness to cooperate with the other governments in all matters pertaining to the common welfare—all, that is, except Russia. His implacable hostility to communism will not permit any friendly relations there. A plan of internal cultural and economic development was broadly outlined, including a twenty-year plan for the beautification of the principal cities of the reich. A new constitution is to be drafted and adopted to give permanence to the nazi form of government. Without debate (naturally) the Reichstag unanimously adopted a resolution extending for four years the power by which Hitler's government (i.e., Hitler) decrees laws without parliamentary concurrence.

Nevada Has Ratified

NEVADA last week became the twenty-sixth state to ratify the child labor amendment. Only ten more ratifications are required, and eighteen states with regular legislative sessions this year have not yet taken action. There is every indication that the next twelve months will see the climax of the long fight, and both friends and enemies of the amendment are increasingly active. The appeal for support of ratification, recently addressed by the President to nineteen state governors, was followed almost at once by a letter from Nicholas Murray Butler to the same governors urging that the states refuse to ratify. Reference has been made in these columns more than once to the utterly flimsy case the opponents of the amendment are able to put up. The argument amounts to the claim that the proposed change in the Constitution would put all youth "at the mercy of Congress" and rob the home, the school and the church of all authority. The most effective way to show the absurdity of such a charge is simply to quote the text of the amendment itself:

> Section 1: The Congress shall have the power to limit, regulate and prohibit the labor of persons under eighteen years of age.
>
> Section 2: The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

It is hard to see how even the most ardent supporter of home discipline can interpret that simple provision to mean the putting of "some 42 million of the nation's population . . . under the direct control of Congress." Congress is authorized to regulate child labor—nothing else. Who really believes that a Congress could be elected which would abuse that authority in the thoroughly crazy ways the opponents of the amendment are proposing as serious possibilities?

Should Churches Destroyed By Flood Be Rebuilt?

EVEN before the peak of the flood had gone roaring down the river past Cincinnati and Louisville to Cairo and Memphis, appeals began to be made through various denominational channels for funds for the rehabilitation or rebuilding of churches that had been damaged or destroyed. This is both natural and praiseworthy, and the promptness of the appeals showed a proper appreciation of the psychological value of making the call while the flood was still front

page news. There ought to be a prompt and generous response to these appeals. But there may well be a pause for reflection and investigation before the money is allocated to specific projects and spent. Whenever it is proposed to rebuild a church that has been destroyed, there is reasonable ground for inquiring whether that particular church ought to be built. Was it performing a necessary service, or was it just going on because it was there? The country is dotted with churches that ought never to have been built in the first place, and that would not have been built except for the pressure of a competitive denominationalism which is rapidly diminishing. Whether or not any of the churches that have suffered from the flood are in this class, we do not know. Does anyone know? It ought to be somebody's business to find out before they are replaced. It would be almost a miracle if, among any considerable number of churches, there were not some whose removal, even by the violence of flood, might not properly be considered an "act of God." In most cities new churches are not now located without the approval of a comity commission. Such comity commissions might function usefully in regard to the replacement of damaged structures. Or the Federal Council might take a hand. Certainly there should be investigation and a coordination of efforts. It would be a mistake blindly to restore the *status quo ante diluvium*.

Japan Accepts an Army Cabinet

THE TOKYO general staff has won the internal political struggle which was at its height in Japan when last week's issue went to press. Despite the support given him by the supposedly omnipotent throne, General Ugaki, former governer-general of Korea, found it impossible to form a cabinet. The army's refusal to appoint a ranking officer to the war ministry effectually blocked the emperor's nominee. In his resentment, General Ugaki announced that he was giving up his commission. Always more administrator than military man, he means henceforth to separate himself entirely from the army. Having shown its power by thwarting Ugaki, the general staff thereupon hastened to approve the proposal for a cabinet headed by General Senjuro Hayashi, and to nominate one of the most resolute leaders of the army cabal, General Sugiyama, for the war ministry. General Hayashi is often spoken of as a moderate among Japan's army chieftains, but he is nevertheless an army man through and through; one of the members of the supreme war council who was forced to retire last February after the abortive officers' uprising against the government. It can be taken for granted that he would not have gained the premiership had the general staff believed it had anything to fear from his selection. The cabinet crisis thus resolves itself without seriously undermining the army's freedom of action. Only romanticists have any reason to be disappointed at such an outcome. It will take a long time to restore any genuine civilian control over the Japanese government. In the meanwhile, such protests as have recently been heard in the Diet are not without effect. Moreover, the rest of the world must always remember that a restoration of civilian control is not sought by the most exploited classes in Japan as any solution of their social problems. It is a fact that millions of farmers and city proletarians regard the army's power as their principal defense against capitalistic exploitation at the hands of civilian interests controlled by the major corporations of Japan.

Nanking Makes Peace with Chinese Communists

AS with most developments in China, the veil of mystery clings to recent events in the northwestern part of that country. But if not everything is known as to what has happened, and even less as to why it has happened, some of the results are beginning to appear. A dispatch from Nanking dated January 29 reported the signing of an agreement between the central government and the various rebellious forces in Shensi province whereby peace is restored to that troubled area by a division of territory between all parties. This means, to put it bluntly, that the central government has agreed to quit fighting the Chinese communists and that the way has now been cleared for that common action against the Japanese which the "young marshal" Chang declared he sought when he kidnaped Generalissimo Chiang Kai-shek. Moreover, the agreement just signed turns over to the red armies that portion of northern Shensi and Suiyuan provinces where the pressure of the Japanese-led "Mongolian" armies has been most severe. If there is to be any fighting against further Japanese aggression, Nanking has placed the communists right where they can get into it most quickly and completely. Reports from Nanking indicate that, before this agreement was signed, the central government had been purged of the conservative elements which have been most insistent on pursuing the campaign against Chinese communism to the end. Marshal Chang Hsueh-liang, instead of being the irresponsible opium addict of Sianfu, begins to emerge as something of a national hero—the man who forced national unity to repel the Japanese invasion. In a few weeks General Chiang will return from his present retirement to stand for the first time at the head of a virtually united China. It will be a China united on just one principle—resistance to Japan. A new phase in Far Eastern history would seem to have arrived.

What Agreement Was Mr. Runciman Seeking?

SUCH a visit as Mr. Walter Runciman, president of the board of trade of Great Britain, has recently made to the White House has aroused speculation in many quarters. What was he after? Mr. Roosevelt did not allay interest when he tried to pass the whole thing off as nothing more than a vacation call from an old friend who happened to be traveling on this side

of the Atlantic. It seemed a queer time of year to take a trans-Atlantic vacation, and the "old friend" status was something that had hitherto escaped other friends of both men. Now that Mr. Runciman has come and gone the White House admits that he came to talk business, but tries to make the public believe that this concerned only a possible extension of Mr. Hull's reciprocal treaty policy to Great Britain. Questions nevertheless persist. What was really behind Mr. Runciman's visit? Of course, we have no more information than the rest of the nation, but we cannot but regard certain dispatches which have been published in the *Christian Science Monitor* as important. The Washington correspondent of this exceedingly careful newspaper has more than hinted that what Mr. Runciman came to Washington to do was to warn Mr. Roosevelt that if neutrality legislation was enacted which might endanger England's supplies from this country in time of war, England would begin now to shut off her purchases here. And it is suggested that Mr. Runciman returned home satisfied that Great Britain has nothing to fear in this respect. The bearing of this on pending neutrality legislation is clear. If the *Monitor* is right, Mr. Runciman asked the President to guarantee now that in case of war the United States would continue to supply Great Britain—that is, support her. Whether Mr. Roosevelt did so or not, no president should have the power thus to commit the nation in advance to one side in an unspecified war. The dangers of a discriminatory neutrality policy, left to presidential discretion, could not be more strikingly illustrated.

A Lenten Meditation

THE most difficult thing for men to learn the value of is suffering. And some who learn that lesson cannot keep an adequate sense of the religious value of joy, and especially of joy in the common things of life. The lenten season affords periodically a stimulus to reflection upon these two kinds of values which constitute neither a contradiction nor a paradox, not even a "dialectic," but the warp and woof of the richly figured fabric of experience.

It is fairly obvious that pain is often the price that must be paid for the attainment of our desires. Men began to find that out as soon as they became conscious of wants and began to struggle for their satisfaction. The quest for the desirable encountered opposition both in the resistance offered by the refractory forces of nature and in the competing quests of other men seeking the same objects of desire. Nature in the raw is frequently fickle and not always kind. Dangers of storm and flood, hunger and thirst, hardship and wounds—these are types of experience with which man early became familiar as inevitable factors in the process of living. And since early man never lived alone but always in a closely knit community pursuing common interests in the face of common perils, there was a social quality, sometimes even a sacrificial quality, in the fortitude with which dangers were faced and hardships endured for the good of the tribe.

Pain as a price is not difficult to understand, since the lesson is so constantly and ruthlessly taught, though sometimes the necessity of it induces disrespect for the higher powers that constructed the cosmos on such a plan that pleasures are so painfully sought and so precariously won.

That pain and sacrifice have a disciplinary value, or that they may bring inner rewards quite apart from the external and objective ends that may or may not be attained as their rewards, is wisdom of a higher order. The events commemorated by the lenten season constitute the world's greatest lesson in the meaning of sacrifice and suffering. Apart from all controversial questions about the nature and method of the atonement for man's sins through the blood of Christ, concerning which theologians have found material for argument for centuries and in which generations of Christians have found grounds for a comfortable assurance of salvation, those sublime events afford a starting point for such reflections as these:

First, the value of suffering is not dependent upon the attainment of the primary object toward which it is directed. Any mercantile theory which makes it merely the price at which some benefit is bought, either for one's self or for others, makes it a bad bargain if the desired good is not gained, or if, when gained, it turns out to be not commensurate with the price. This is too cheap and shallow an interpretation of the mystery of suffering. A sacrifice that is laid upon the altar cannot be estimated as though it had been laid upon the counter.

Second, suffering voluntarily incurred, or even risked, cannot be rationalized except in relation to an end sought. It may not be successful but it must be a purposeful adventure in pursuit of a higher good. There is no merit in suffering for its own sake. It is doubtless better to enter into the kingdom of heaven maimed than not at all, but it is better still to enter in not maimed in either body or mind. He who is the God of all comfort and of joy and peace cannot be pleased by the immolation of victims, the tormenting of bodies or the impoverishment of personalities for the supposed advancement of his glory. Abraham prepared to sacrifice his son. Christian ascetics imposed upon themselves revolting and meaningless austerities. These were ghastly errors perpetrated by those who understood the nature of neither God nor man.

Our own generation, with its tendency to self-indulgence rather than to gratuitous self-sacrifice, perhaps does not stand greatly in need of exhortation to avoid this error. Our characteristic sin is in the opposite direction. Still, since humanity is prone to swing from one extreme to another, it is well to remember that the cure for selfish indulgence is not an equally selfish asceticism. Though mistaken saints wore haircloth shirts and piously abstained from baths, our age is not to be reckoned materialistic because of its predilection for cleanliness and comfort.

Third, any suffering or sacrifice that is to be credited with having religious value must be viewed not merely

as an incident in the life of an individual but as a fact of social significance, deriving its motive and its meaning from its setting in a wider context. Here the passion of our Lord becomes an example to be followed, at however great a distance and on however small a scale, by all who seek good ends by painful means. Inadequate as such a statement, or any statement, must be to describe the full reach of his purpose and his act, the least that can be truly said is that he gave himself unstintingly in an endeavor to gain a great good not for himself but for others. A man may suffer with dignity and fortitude for a benefit that is to be his alone, but he cannot suffer religiously unless his purpose has a wider perspective. And no suffering or deprivation voluntarily endured for a benefit to be shared is without a religious quality.

And fourth, sacrifice so motived and interpreted reacts upon the doer to his spiritual advantage and, regardless of success or failure in gaining the end primarily sought, its influence for good may pervade a widening circle. No man need fear the ultimate waste of his endeavors if he has cast his purposes in a sufficiently large mold and has given himself to the enterprise with adequate devotion.

Upon such meditations one is launched as one reflects upon the meaning of Lent. But in the interest of a wholesome mind and a well rounded view of religion, it is to be considered also that there are other aspects of life—and of the spiritual life no less than of our human life conceived in the most naturalistic terms—that cannot be brought under the categories of suffering and sacrifice. Indeed, spiritual life and natural human life are of one fabric and substance. The spiritual life is not something superadded to natural life. It is the way men live when they are alive on all the levels of their being. And life cannot be completely stated in terms of sacrifice. To attempt to state it so is to fall into morbidity and sentimentality. Life is also joy, enrichment, enthusiasm and peace. Life is love, and love is not conscious of sacrifices even when it is making them. Life is a fountain that flows from inner sources, moved by inner forces, and it sparkles as it flows.

The lenten emphasis gives a seasonal stress to one phase of religious experience and to one set of religious values. The contrast between the carnival of Shrove Tuesday and the penitential mood of Ash Wednesday is more bizarre but not more striking than that between these diverse aspects of the realities of religion. They are equally real and, though contrasting, they are not contradictory. Even during Lent, life goes on, and there is no reason why it should not. Whatever enriches and enlightens it, whatever makes it rewarding and satisfying, whatever helps men to live as in the sunlight rather than in the shadow, has true religious worth and is not incongruous with the holy season. For only three hours was the sun darkened, and when the veil of the temple was rent it let in the light upon the altar. Altars have been brighter since then.

Lent is not a funeral of six weeks duration. It is a time for thoughtfulness, for the renewal of all good purposes, for deep appreciation of the great gift of God, for joy in the manifold beauty and energy of life, and for a fresh sense of the triumph of life over death.

Millions for Defense?

FOR the fifth time President Roosevelt has submitted a budget to Congress, outlining the appropriations which he believes will be required during the fiscal year ending June 30, 1938. The entire budget merits close study, but the figures dealing with national defense should be given a particularly thorough review. In Mr. Roosevelt's first budget national defense was allotted 540 million dollars; in his latest budget that figure has gone up to 991 million. Since the latest report of actual expenditures—those under the budget for 1936—shows that the outlay for national defense did not include "additional expenditures for these accounts included under 'recovery and relief' " it is safe to conclude that the administration is preparing to spend more than a billion dollars during the next fiscal year on the army, navy and air force. Surely the day has come when Pinckney's slogan, "Millions for defense," has taken on a meaning which even the most unmitigated militarist would never have dreamed as recently as a decade ago!

But are these millions, now to be poured out at the rate of a billion a year, actually for defense? Or is a large part of such huge appropriations going for purposes which have no connection with genuine defense or for armaments which would prove useless in the day of battle? Are the taxpayers getting value received for their money? Or is Mr. Roosevelt using his enormous influence over Congress to give a group of swivel-chair admirals and generals an opportunity to go on a spending spree which, when it is finished, will leave this nation actually no more secure against attack than it now is? Is the President, in almost doubling defense expenditures within a single term, doubling the ability of our armed forces to repulse the invasion of a foreign foe? Or is he throwing these hundreds of millions down a sewer?

It has become, we are well aware, virtual lese majesty to ask such questions. When "national defense" is involved, any tendency to look squarely at the appropriations asked by the war and navy departments is generally branded as subversive. Undoubtedly the appearance of this editorial will result in another batch of reports from army and navy "intelligence" officers, placing The Christian Century on more lists of suspected communist agencies. This has happened before; we are not greatly concerned if it happens again. But we do believe that this new budget, with its astronomical defense figures, makes it in order to ask certain simple but relevant questions. We waive for the present our objections to the whole military theory that national security lies in armed preparedness. We approach the issue now on the assumptions which have governed Mr. Roosevelt, the generals and the admirals in making up these budget figures. And we in-

sist that the hard-pressed taxpayer has a right to ask: What is this billion dollars going to buy? How much of it is going to be thrown away?

Is it possible for army and navy establishments to spend money automatically, but uselessly, for ends which—speaking now from the professional military and naval point of view—have become obsolete? It is not only possible; it happens all the time. A good many Americans are at present reading the latest book by England's most distinguished military critic, Captain B. H. Liddell Hart. Captain Hart's book, *The War in Outline,* is essentially a demonstration of the incompetency of the high command of every nation engaged in the World War. "There is over two thousand years of experience to tell us," says Captain Hart, "that the only thing harder than getting a new idea into the military mind is to get an old one out." During the war, Captain Hart proves, the high command in every fighting nation insisted on pouring out money —and what was worse, men—in fruitless ways just because professional traditions handed down from the days of Clausewitz a century before approved, and opposing with equal doggedness the introduction of means and methods of fighting which would have saved hundreds of thousands of lives and brought a decision years earlier. "The tale," says Captain Hart, "would be incredible were it not established fact."

Any notion that a nation's military forces spend money wisely in time of war can hardly survive a reading of Captain Hart's book. (The book, by the way, is published in this country by Random House and costs two dollars.) But this book, after all, deals only with what happened under the hysteric conditions of a world conflict, and largely relates to the war expenditures of Great Britain, France, Russia and Germany. Can the same sort of thick-headed extravagance characterize the expenditures of an army or navy in time of peace? Can it go on in the military establishment of a nation like the United States, which declares that it is merely preparing to defend itself against attack? It not only can; it does! There are reasons to believe that it is happening right now. If Congress grants to the American army, navy and air force the billion dollars now being asked there are ample warnings that much of it will be simply thrown away.

Admiral Sims is dead. With the passing of the man who commanded the American naval forces in Europe during the World War there seems to have disappeared almost the last sign of any capacity for self-criticism within the United States navy. Nevertheless, Admiral Sims left his opinions on the navy so clearly on record that they cannot be quickly forgotten. He declared that, in the event of war, the only thing to do with the sort of battleships the navy is now building would be to tow them as far as possible up the Mississippi and anchor them there in the hope that they might escape the enemy's attention. He likewise asserted that the system by which the navy trains its officers is so outmoded that not a single admiral, on reaching flag rank, is competent to command a fleet in time of war. That was the verdict of our most experienced naval officer as to the way in which the navy spends its millions and the competence of the men who spend them!

Although Admiral Sims' bold voice is stilled, certain facts remain which should strike the taxpayer squarely between the eyes. There is, for example, the description of the newest American cruisers in this year's edition of *Janes' Fighting Ships*. "Janes," as navy men call it, is the authoritative volume which describes technically every warship in every navy in the world. Its account of America's cruisers details the mechanical defects which they have revealed in operation and tells how, having cost the taxpayers more than ten million dollars apiece originally, they must now be rebuilt to replace cracked sternposts and to give them enough stability to permit effective use of their guns. With the description of American cruisers in this technical textbook there may well be coupled the testimony given at the recent arms inquiry by a former president of the New York Shipbuilding Company that submarines built for the American navy in 1924 were "accepted and paid for and immediately decommissioned as unseaworthy, with the statement of the admiral that they were more dangerous to the crew than to the enemy"!

But that, it may be objected, is water over the dam. That concerns money wasted by the navy on poorly designed ships in the past. Surely the same wastage cannot be going on today? Well, the navy is now completing plans for two new battleships, just authorized by the President, the keels to be laid next June. The specifications of these battleships were given out by Secretary Swanson on January 14, and even as conservative a paper as the *New York Times* confesses itself dismayed by the technical deficiencies revealed. These ships will be almost five knots an hour slower than the battleships being built by other navies today; that is to say, in the event of battle they would be far more handicapped than were Jellicoe's superdreadnaughts at Jutland. Jellicoe's slow battleships, it will be remembered, never did get to the actual scene of fighting where Beatty's battlecruisers were taking a pounding from the Germans.

It is worth noticing that the only defense of these new designs so far made in the columns of the *Times* comes from a professor at Yale who maintains that the new battleships must be built in this slow-moving fashion in order to make it possible for them to reach "the theater of operations, however distant, for maintaining them there for long periods, self-sustained, and for getting them home again without the aid of towing hawsers." Citizens who think that this new naval building is for purposes of *defense* will do well to ponder that explanation of the specifications for these battleships. And all citizens should ponder the cost—fifty million dollars each for ships which competent experts insist are likely to prove, if pitted against the warships other nations are now launching, very nearly worthless!

So much for the navy, to which Congress allows even PWA funds to be given for the admirals to squander. Can the same charges of useless extravagance be leveled against the army and air force? They certainly can, and a general who is not afraid to speak out has

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just leveled them. Major General Johnson Hagood, who retired last year after his penchant for plain speech had got him into hot water, knows the army as few men know it. In time of peace he has commanded army corps and areas both in the United States and in the Philippines; in time of war he was chief of staff of the S.O.S. in France, and in that capacity formulated the policy which finally brought order out of chaos in the business of making it possible for the men in the front lines of the A.E.F. to fight. His too little known book, *The Services of Supply,* is, with General March's, almost the only important volume written by an American general in the conflict.

Now General Hagood, retired, is free to speak his mind about the way in which the army spends the taxpayer's money. His new book, *We Can Defend America* (Doubleday, Doran & Company, $2.50), gives his thesis in its title. General Hagood not only states that this country can be defended against any possible invasion (and by "this country" he means the stretch of territory which runs from Newfoundland to the Panama Canal on the Atlantic and from Alaska through Hawaii to the Canal on the Pacific) but he declares (1) that it can be done easily; (2) that it can be done at far less cost than is at present being incurred by the war and navy departments; (3) that most of the money now being spent, and most of the training now being given the army and the air force, does not have in view defense of the United States at all but another expeditionary war to be carried on across the Atlantic or Pacific. Even the millions being spent on the air forces, General Hagood charges, have in view a bombing campaign to paralyze populations behind the fighting lines of a war being fought in Europe!

General Hagood is no pacifist. He believes in a navy of the first rank; he wants the air force to be the most up-to-the-minute and effective in the world; he would have the army able to cope with any defense emergency. But, proceeding on the premise that the United States is telling the truth when it says that it is spending its money for defense and nothing else, he insists that a huge part of the present army appropriations is being worse than wasted. In the World War, he declares, it was proved that the army's munition problem is fully as much a problem in not buying what it does not need as it is a problem in securing necessary fighting equipment. And today it is his opinion that the men who run the war department are pouring out hundreds of millions either to prepare for a war of aggression overseas or, what is perhaps worse, simply because they have fallen into the habit of spending money for certain purposes and go on automatically demanding more money from succeeding congresses without ever troubling to ask whether the money is actually needed today or not. Most of it, this experienced army man insists, is not.

The temptation to quote General Hagood's biting sentences at length is almost irresistible. But it would really be unfair to the issue which he has raised to give taxpayers any excuse not to read his entire book. Its flavor may be caught from such a chapter title as "The Seacoast Defenses Are a Pile of Junk." Its underlying assumptions, as has been said, are that the American people sincerely mean to keep out of war and that when they appropriate money for defense they want it spent for defense, and not to give our army generals a chance to prepare to show the military men of Europe how well the graduates of West Point can do it. It is straight, hard-hitting, brilliant writing—and we predict that there will be few lay readers who will not be convinced that it is the truth.

Of course all these charges against the way in which the army, navy and air forces are spending their now-demanded billion a year will be bitterly controverted by the men who are spending the money, and by the subordinates who hope one day to know what it feels like to fling that much around. Nor do we assert that the case against such expenditures has been proved. It has, however, been raised. It has been raised in a sufficiently clear and plausible manner to demand honest and open examination. No issue as between pacifism and preparedness, defense and disarmament, is involved. This is a naked issue concerning the worth of the projects for which the army, the navy and the air forces say that they need to spend one billion dollars next year. Is the nation actually spending "millions for defense"? Or is it wasting millions at the behest of swivel-chair incompetents? Before Congress appropriates a dollar of the billion for which the President has asked there should be an open and searching investigation, devoted to determining for the first time the answers to these two questions: What are the nation's fighting services expected to do? Is this the way to do it?

VERSE

Arcady

WHO seeks the land of Arcady
Has bitter ways to go,
Up mountains high and perilous,
Through frigid realms of snow;

But he who keeps his starry dream,
Nor yields to drab despair,
Shall in his heart find Arcady—
For Arcady is there!

THOMAS CURTIS CLARK.

Blinded by Nebulae

HE gazed into the greatest telescope
And saw the far-flung universe unfurled;
He peered into the finest microscope
And watched the wonders of a strange-celled world;
He split and saw the atom's mystery
And watched the spectrum's shadows glow and dim.

. . .

He saw all things—and yet he did not see
The starving beggar's hand held out to him.

IRVINE A. WHEELER.

Baggage for Edinburgh

By Robert A. Ashworth

ALL who go to Edinburgh next August to the World Conference on Faith and Order to discuss Christian unity will take along a lot of intellectual and spiritual baggage and, if Edinburgh is like Lausanne, where the conference met in 1927, most of them will bring it back practically unchanged. Each delegate has a set of theological convictions inherited from his theological ancestors or acquired from personal reflection or experience, and he will take them with him. There he will meet others, each with another set of convictions similarly accumulated. At Lausanne we laid these diverse convictions down, side by side, noted where they agreed and where they differed; then each picked up his own set and sailed home again.

If we are to repeat the process at Edinburgh we shall not make very much progress toward the goal of Christian unity. If the only result of the conference is to establish each of the communions more firmly in its peculiar contentions, if it is found impossible for these communions to share their spiritual possessions by a process of exchange, each contributing something to others and gaining something which it did not bring, and each, perhaps, discarding something altogether as outmoded or outgrown, Edinburgh will be a failure.

Possessions Which Have Lost Value

In preparation for such a possible process of mutual exchange, it would be well for each communion to review the spiritual assets which it plans to take to Edinburgh to see what it has which is worth offering to others, and what, if anything, it could as well discard. This would involve a reappraisal which would be very valuable in itself. It may, for example, be discovered by one or more of the Christian bodies that some of their treasures are mere antiques, cherished for sentimental reasons of their own which make no appeal to others. Some of our distinctive principles were acquired by our ancestors very long ago, some of them the products of an age of protest and controversy, the occasions for which have now passed. Viewing them now in the light of their history and in a more dispassionate mood, it may appear that the value once ascribed to them was exaggerated. The necessity which the fathers felt to make explicit their disagreement with their brethren and to justify their separation from them, may have led them to emphasize the things in which they differed beyond their intrinsic importance and to underestimate the importance of the things in which they agreed. In any case, Edinburgh offers an opportunity for every communion to re-estimate its distinctive principles, to determine what they are worth today and whether, in each instance, they are important enough to justify our urging that everyone else should adopt them.

Times, it should also be said, have changed and some things have lost a portion of their worth in the process, while other things have been enhanced in value. The horse and buggy was once a necessity and commanded a good price. Now it is a curiosity in the modern city and serves only to obstruct traffic. Christendom, we are being told, that whole structure of standards and practices which once acknowledged the Christian religion as its source and authority and upon which statesmen and teachers could confidently build, has disappeared in our day and we have emerged upon a scene where Christianity is widely challenged or discarded. Indeed, the real struggle today is not between the tenets of this denomination and that, nor even between this religion and that, but between religion and all irreligion, between a spiritual interpretation of life and current paganism, atheism and materialism. In this new intellectual atmosphere it may be that some delicate distinctions of doctrine which keep Christians apart are harder to justify than once they were or are a luxury too expensive to be afforded. This is an additional reason why it is imperative that we review and revalue the occasions of our divisions.

Effect of Increased Knowledge

Some of these distinctive principles, moreover, were adopted at a time when the accepted processes of thought were far more naive than would pass muster today. We have become accustomed to the methods of historical criticism. Much of what we learned in our schooldays has had to be rewritten. This new technique has invaded many realms and our theologies have not been immune to it. The historical method of biblical exegesis is more exacting than that which the fathers applied and some of their conclusions need to be revised. Much that they took for granted needs to be reexamined. We shall not get very far at Edinburgh, therefore, unless we heroically determine to analyze some of our inherited assumptions.

The most conspicuous assumption of each denomination, namely, that it is right and all others wrong, calls particularly for examination. The plea of Luther to Melancthon that he might think it possible that he was mistaken must be taken seriously by us all.

This largest assumption, when examined, will prove to rest upon a series of smaller assumptions as, according to the Hindu sage, the earth rests upon an elephant and the elephant upon four tortoises. Each one of these pyramided assumptions may, of course, be true, but the time has come when they should be called upon to justify themselves.

Baptists and Unity

Lest the present writer may be thought to be invidious, he will draw his illustrations from his own denomination. So far as there is any concert of opinion among Baptists on the subject of Christian unity, if we are to judge from expressions that have appeared of late in denominational journals and in less ephemeral publications also, both North and South, it would seem to be much as follows. Baptists, it is claimed, conform in their

practice, including their form of church polity, their administration of the ordinances and their theological tenets, to the New Testament pattern. All other denominations have obviously, therefore, departed from that pattern. Baptist churches are thus the only true churches. In so far as others disagree with Baptists, they are perverse or sinful and should repent and change their minds. On that basis Baptists will always be found ready, it is often urged, to discuss the question of unity.

This attitude is naturally very irritating to other communions, each of which is very confident that it is faithful to the New Testament pattern and that Baptists and the rest of Christendom are not. Unless Baptists, Presbyterians, Anglicans, Lutherans and Quakers are willing to modify such attitudes, they would do better to stay away from Edinburgh. The Roman Catholics will stay away and precisely because, claiming to be meticulously right in every respect and all others, therefore, to be wrong, and being unwilling to reopen questions for them forever settled, they see, and rightly, no sense in attending conferences. Let the rest of Christendom become Roman Catholic (this is precisely the Baptist idea) and the thing will be settled.

Slogans That Need Examination

All the inherited prejudices of the present writer would tend to persuade him that Baptists are quite right in their main contentions, but he is not blind to the fact that they rest upon unproved assumptions, and that if we are to make any progress toward union all assumptions must be tested anew. Every Christian body has its pet assumptions and it will take them to Edinburgh. What an opportunity will be presented there for the analysis of all ecclesiastical assumptions whatsoever, and what help each of us could furnish to other denominations than our own if we were invited to do so.

The orthodox Baptist position as described above rests upon several postulates that have probably not been re-examined within this generation by any competent expert in the field of logic. The writer discusses these not from any desire to single out the Baptists for attack, nor because he thinks Baptists are more illogical than others, but because he knows them best and because they are typical of all other denominations. Such assumptions are as common as the measles: we have all been the victims of them.

There is, in the first place, the assumption that, in the Baptist phrase, "the New Testament is the sufficient rule of faith and practice." It may be true, but it should be examined afresh. There is more in the New Testament, and less in the New Testament, than those who formulated this principle realized. The motto of the Disciples of Christ, "Where the Scriptures speak, we speak; where they are silent, we are silent," is imposing and persuasive and may express a principle utterly true and entirely practical; but it is certainly not self-evident. It is not among those primary truths given to us immediately by experience or reason and that need only to be stated to be recognized as binding. It rests upon an assumption which it would not be difficult to formulate, and in view of all that has happened since that assumption was adopted, it needs to be re-examined.

Why should Christians be silent where the Scriptures do not speak? Has the accumulated experience of the centuries no authority? Has Christian tradition no weight? Did God cease to speak to men when the New Testament canon was closed? These are questions not so evidently unreasonable that they may not reasonably be asked. But even if we accept this postulate without argument, there still remains the question whether the practice and faith of Baptists does, in fact, accord with this new Testament pattern acknowledged as the standard. This is challenged by others, who call for proof, claiming that they alone and not the Baptists truly exemplify the New Testament ideal.

Ears Have They, But Hear Not

A recent writer in a Baptist journal, speaking of the Baptist congregational polity and of the autonomy of the local church, remarked that if it was questioned by anyone anywhere that Baptists have the true New Testament order, he has never heard of it. This must be because he has not been listening closely. He has not had his ear to the ground. From Quakers to Roman Catholics, each claims to reflect the mind of Christ for his church and, if any one of them is right, Baptists must inevitably be wrong. Moreover, using the proof text method, which Baptists themselves employ, each could draw a very respectable argument for its contentions from the New Testament.

As a matter of fact, it looks as though it were about time that sensible people should be cautious about basing too ponderous a syllogism upon the slender premise of scriptural authority in matters of church policy. Competent scholars are assuring us that the New Testament leaves that matter open; that Christians in the first century chose the particular polity that seemed to promise most in their special circumstances or location, and that Christians today are free to do the same.

Diversities in Faith

Again, as to faith or doctrine, which, in the case of Baptists, it is claimed is based upon the New Testament. A good Texas Baptist told the writer that Texas Baptists believe that the Lord has given that state to them as a great Baptist empire because they alone were true to the proclamation of New Testament teaching. It may well be true; but it is an assumption that needs proof. Without doubt the Southern Methodists would not concede it, and would think that some other reason should be assigned for the predominance of Baptists. For Methodists also stoutly claim the New Testament to be their rule of faith, as do Presbyterians and all other Protestants. So do the Catholics—Anglican, Roman and Greek. It is all assumption and no proof is offered. Would it not be well, if it were possible, for all bodies of Christians to unite in a restudy of the New Testament, checking one another's conclusions as they progress, and determine just what the New Testament does teach? Surely all these differing interpretations cannot be right!

However, perhaps that statement, too, is an assump-

tion subtly creeping even into this discussion. Perhaps all can be right even though they differ. "In the New Testament," says Professor Wilhelm Herman in *Communion with God,* "there is no unalterable doctrine which embraces the whole scheme of Christian thought . . . It is no imperfection, it is rather an excellence, and thoroughly as it should be, that the epistles of the New Testament are messages for definite circumstances, and not contributions to a doctrinal system which shall be valid to all eternity." This, if true, is important, and the Lutherans should be paged and told about it. Perhaps Anglicans, Baptists, Methodists and Presbyterians can each of them claim New Testament authority for their differing beliefs as well as for their differing polities.

What to Take to Edinburgh

Probably enough has been said to commend the suggestion that every Christian body should bring its unwinnowed assumptions with it to Edinburgh, and let the winds of kindly criticism blow across them. There are many things you have long assumed to be true, and you believe them heartily because you have been brought up to do so, or because they fit into the creases in your mind. But there are those who will say to you at Edinburgh: "This is not so with us. We are not predisposed to believe these tenets of yours. On the contrary, we have another mind-set. You must persuade us, therefore, of the truth of what you believe before we can accept it."

In this spirit of give and take we should go to Edinburgh. The Anglicans should bring with them their doctrine of an apostolic succession, which seems to those who do not hold it to be so full of assumptions, historical and theological, and they should be prepared to demonstrate its truth to their Christian brethren. Lutherans might bring their doctrine of justification by faith which, as often formulated, conceals a subtle assumption, not so much in what it affirms as in what it implicitly denies. Baptists, as has been suggested, have plenty of assumptions to bring, and Methodists and Presbyterians have probably as many, if only we knew what they are.

Is it too much to hope for such a thoroughgoing, outspoken conference at Edinburgh, such an opening of doors long closed, such mutual trust, so frank an exchange of confidence as this process would involve? Perhaps so; we shall see.

France Works for Peace!

By Tony Sender

IT HAS BEEN the sad fate of post-war Europe that progressive governments have never been simultaneously in power in its principal countries. When Great Britain had a labor government it found itself thwarted by a conservative cabinet in France. A government showing liberal tendencies in Germany was checkmated by a nationalistic foreign policy in France. Because of the intimate connection between domestic and foreign affairs the eventual success of any government's policy depends not only on its own policy but in a high degree also upon the policies of its neighbor countries. And there, in a nutshell, is one reason why Europe's disorganization remains as complete and dismaying as it is after all these years of World War liquidation.

Today for the first time in French history there stands at the head of the nation a socialist, an official representative of the working classes and of his party. And once more the ill fortune of Europe's progressive governments appears. For this most liberal of all governments in France is forced to deal with a highly conservative government in Great Britain and—what is still more hampering—a fascist dictatorship in Italy and a nazi regime in Germany. During all his political career Léon Blum, premier of the Popular Front, has been a passionate fighter for disarmament. Yet he heads a government which is forced to approve the heaviest armament expenses in the history of France!

Does this mean that the acts of a government are preordained, so that it does not matter much who is in power? By no means. This state of affairs in other European countries has undoubtedly made it impossible for the Blum government to follow the course it would have followed had its hands been free. But when future historians come to look back on today's rapidly marching events, they will recognize and give high praise to the bold and responsible role which the Popular Front cabinet has played.

A Bold and Successful Policy

The Popular Front was put in power not only by the workers' fear of fascism but also by a sudden desire on the part of the masses to try some entirely new political leadership. For that reason, at the very outset it had to prove itself competent to make rapid decisions. But it inherited, in addition to the complicated foreign situation, a policy of deflation which had paralyzed the nation's economic life, a hesitation over currency devaluation which was ruining foreign trade, and a consequent growth in unemployment which was sending waves of pessimism rolling over the country. It was Blum's first experience in cabinet responsibility. Would he be able to master the task?

Léon Blum has proved his statesmanship beyond all expectation. Scarcely had his administrative bark set sail when the wave of stay-in strikes (you call them sit-down strikes in America) threatened to swamp the boat. How could the propertied interests be induced to accept the claims of the employees? Yet these interests were heavily represented, through the Radical

Socialists, in the Popular Front.* Mr. Blum succeeded in reconciling the two apparently irreconcilable elements. In this he was ably assisted by Roger Salengro, who had been for many years mayor of the industrial city of Lille and brought to his post as minister of interior a long practical experience in settling industrial conflicts. The slander used by opponents of the Popular Front to hound Salengro to his death was meant to eliminate from the cabinet the man most capable of dealing with issues of this sort.

Internal Achievements

But the Blum government has proved to be stronger than it looked when it first took office. Internally it has managed French affairs remarkably well. Its labor legislation—collective bargaining, holidays with pay, shorter working hours, compulsory arbitration—has created working conditions in France which in many respects are now ahead of those existing in England. Its *Office du blé*—wheat marketing board—has brought added economic stability to the farmer. Of course, the peasants grumble today that the 142 francs a quintal which the office pays them for wheat is not enough. Peasants always grumble. But they do not forget that eighteen months ago, without the help of the office, they were selling their wheat to the local profiteer for 60 francs.

Nationalization of the munitions industry, one of the basic issues on which the Blum forces won the general election, has so far been put into effect only with regard to airplanes. However, the process has gone far enough to show that this nationalization not only answers a moral purpose but tends also to restore a disorganized industry to an efficient and rational basis. The press bill was drafted under the weight of Salengro's tragic suicide; it has been adopted by Parliament. In the future, the defendant in a libel suit in France must prove his assertion; otherwise he is liable to a term of imprisonment and/or a fine. Moreover, the way in which Italian money poured into the coffers of certain French papers during the Ethiopian adventure has led to inclusion in the new law of a provision which makes it necessary for all newspapers to report all payments received from abroad.

Returning Prosperity

In a country where so much of the population, the petty bourgeois, live on small savings, no measure could have involved more risk for a cabinet than the devaluation of the franc. Yet the Blum government took the step boldly, aided by an American-Anglo-French currency accord. Violent opposition naturally developed among the political parties on the right, and there was direct sabotage of the government's financial policy by some reactionary employers. Nevertheless, signs of economic recovery are already increasing. Orders in the motor industry are up 70 per cent over last year. Unemployment is steadily decreasing and even the de luxe trades report better times. The next to the largest store in Paris in the first week after devaluation increased its sales by 60 per cent; in the second week by 25 per cent; in the third week by 20 per cent, and the increase is still going on.

Despite these impressive and rapid successes in the realm of domestic policy, however, it is undeniable that there have been no accompanying brilliant results in the field of France's foreign affairs. To be sure, democracies must solve their most urgent domestic social problems before they can have anything like freedom for dealing with international issues. It is at this very point, in fact, that democracies differ most clearly from authoritarian states. And here also, as it happens, is one of the reasons why Frenchmen face their world problems with mounting dread. For when an authoritarian state fails to solve its social problems it may be expected to attempt to divert its people to conceptions of "national honor" and "glory" for which the individual is expected to make every sacrifice. Thus the domestic difficulties of a dictator may force his hand in foreign affairs beyond his original intention. That is why France views with growing apprehension the way in which the hand of the nazi state is stiffening about the German people; a desperate diversion abroad may become irresistibly attractive to the nazi authorities.

Can Hitler Be Trusted?

The leaders of the Popular Front government realize the blunders which former cabinets committed with regard to foreign policy, and especially in their treatment of the German republic. They are resolved to repair the wrongs and mistakes of the past. But how are they to do it? Do not all Frenchmen desire understanding and a long era of peace with Germany? Surely! But it must be an understanding based on reciprocal sincerity. And how can France trust Hitler? Several months ago he held out roseate promises of a peace that would last for twenty years, yet when Great Britain asked Berlin last May, "Has Germany the will to observe faithfully in the future the treaties signed by her?" there was no answer.

France simply cannot take at face value the repeated protestations of peaceful intentions which come from nazi leaders. Many of these, for example, are designed to show that the nazis have no warlike intentions in western Europe but hint at the necessity for some changes in eastern Europe. That did not disturb England for some time; not so France. Here are the practical military probabilities as the French see them:

At the outbreak of a war precipitated by Germany the Italians are likely to remain neutral. Since Russia has no frontier which touches Germany, and Poland, Lithuania, Esthonia and Latvia would be unwilling to see Russian troops within their territory, Russia's participation in a western conflict would be limited to air or naval forces. Germany would prefer to keep the border states as a barrier between herself and Russia; accordingly, she would not strike in that direction. She would not strike toward Austria, because that would bring in Italy against her. The possibility of an eastern offensive would therefore be limited to an attack on Czechoslovakia, an extremely limited objective which

*In France the Radical Socialist party represents a middle class liberalism, hardly as far to the left as is, for example, the British Labor party.

would sacrifice the chance of smashing France before England was ready. Germany needs to do this much more in a war fought today than she did in 1914 when she had entire control over most of central Europe. For these reasons, therefore, Paris believes that nazi war plans must call for an initial knocking out of France by an overwhelming offensive.

The Spanish Crisis

The Spanish crisis, and the French attitude toward it, must be studied primarily against this background. It is known in French governmental circles that long before the civil war started the Germans had worked out a plan designed to solve many of their internal economic difficulties. In return for support of the rebels, Germany was to receive the riches to be extracted from Spanish soil—copper, iron, mercury. German industry was to be given a foremost part in the reconstruction of the country. Large numbers of German workers were to be settled in Spain. Germany was to rearm Spain for the general totalitarian war to come. German planned and armed fortresses were to be built along the French frontier in the Pyrenees.

Thus France believes that German participation in the Spanish civil war has as its goal the classical aim of acquiring new territories, strategic key positions and economic monopolies. In this connection it is well to notice that when a reactionary member of the Chamber of Deputies, Henri de Kerillis, once a strong supporter of the Spanish rebels and an observer at their headquarters, in the *Echo de Paris* for December 10 takes up the question, "Why does Hitler grant Franco his support only step by step, in a carefully rationed way?" he reports that he has discovered that the reich is getting a higher price for each new allotment of aid. As a matter of fact, this Spanish crisis has put French rightists in a dilemma between their loyalty to France and their sympathy for fascism.

Why Nonintervention?

This nonintervention policy—so hotly debated by radicals in other countries—has been forced upon France by two considerations. First, by the attitude of England's conservative government, whose sympathies, to express it mildly, have certainly not been on the side of the loyalists. France cannot risk a step which might separate her from England at a moment when an international conflict might arise. The other fact controlling the policy of the Popular Front government has been the attitude of both the great majority of the middle classes throughout the nation and of the workers in the provinces outside Paris. Léon Blum knows full well that the peasants and provincial workers would not regard any international issue as big enough to justify imperiling the domestic social reforms of the government or the danger of becoming involved in a general war.

On the other hand, this must not be interpreted as meaning that the nonintervention policy is going to remain in force no matter what happens. Mr. Blum understands perfectly that all the bourgeoisie elements in the nation would be only too glad to hail him as the nation's leader if he would but separate himself from the communists in the Popular Front. But Léon Blum is never going the way of Ramsay MacDonald! He will remain true to his ideals and his friends. He will never lose intimate contact with the workers. If the day comes when he cannot maintain these contacts and alliances and go on participating in the nonintervention committee, then it can confidently be predicted that he will abandon nonintervention and give a more open demonstration of his sympathies with the cause of freedom.

An Olive Branch to Germany

The world was surprised by recent apparent promises of French help for Germany in case the nazis would subscribe to a number of conditions, the most important being readiness to participate in a general plan for controlled disarmament. How could France promise such a reward? This recent French-English offer may be regarded as aimed primarily at public opinion, both in France and Germany. In France, a Popular Front government needs to show that its policy is fundamentally different from that of the late President Poincaré. As regards Germany, it offers the reich a chance to prove that she is honestly desirous of solving her social problems and at the same time participating in a general move for peace. However, will the Göbbels' propaganda ministry permit these facts to become known among the German masses?

Beyond question, these are tactics full of danger. But France does not accept the theory of the inevitable war. Neither has she given up her hopes of disarmament, which certainly would have more chance of being achieved under the present government—if the international situation allowed—than under any which has preceded it. She is not, however, prepared to close her eyes to realities, and among those realities is the threat of a neighbor who has built up his economy and his philosophy of government on the expectation of a coming expansive conquest—the preaching of an anticommunist crusade being but the pretext for the satisfaction of this appetite.

This, then, I should say, is the French outlook today in world affairs: France will maintain her pact with Russia, counting Russia among the nations desirous of peace, as well as her collaboration with England, the Little Entente and Poland. Moreover, under the Popular Front she is developing an increasing desire for collaboration with the great sister republic of the United States. Such collaboration, it should be said at once, would not have as its aim American help in case of war. But France is passionately bent on peace, and she realizes how important a role in the organization of peace the American republic could play if there could be gained an increasing solidarity among all the democratic and peace-loving nations.

This is the fourth in a series of articles dealing with the international outlook as seen from countries other than the United States. Next week the British view of impending international issues will be presented by the Marquess of Lothian.

Meditations from Mississippi

By Reinhold Niebuhr

THE state of Mississippi is a vast ocean of mud. The torrential rains of the past weeks have accentuated the dismal aspect of a typical Mississippi winter. No garment of snow to cover winter's death. Without a shroud the corpse lies bare. Nor is there much grass to relieve the eye or give consistency under foot. Consequently everyone wades about in boots. Is this unlovely scene a visitation of nature? Or does it represent the sins of "king" cotton? King cotton is a hard master. Every last piece of ground must be plowed for cotton. There are no lawns or pastures, nor even gardens. The tenant farmer, living on the richest soil in the world, knows nothing about green vegetables. The landlord allows him neither the time nor the ground for a garden.

Every southern village is filled at this time of the year with Negro and white idlers. The decrepit feudal system of southern farming is wasteful of labor. The poor tenant or laborer works for seven months and idles for five. During the five months he subsists on "furnish," grocery credits, given him at the plantation commissary and redeemed, with high interest added, when the fall crop is marketed. Perhaps this accounts for the pitifully meager improvements on the land, the lack of paint on barns and houses, the absence of fences and lawns and all the other amenities of the western farm.

The public gallows in the city of X. is pointed out to me. A hanging is a general fete to which men, women and children are invited. As I board the train a newspaper falls into my hands with an account of a public hanging of two Negro boys, sixteen and eighteen years old. The trap failed to spring for the youngest boy and he was slowly strangled to death.

I ought to have heard about these public hangings just before rather than just after our conference with a group of southern clergymen. They called us in to express their apprehensions about the interracial policy of the Delta Cooperative Farm and to suggest in veiled terms that this represented "Yankee" interference with the customs of the south. I might have used the incident of the public hanging to suggest that there is no reason to be particularly proud of the "customs" of the south. But perhaps it was just as well that I didn't use that argument.

It is regrettable that every social problem in the south is confused by this issue of "Yankee" interference. That is not entirely the fault of the south. Moral idealists of different stripes never get along well together. The northern idealists condemn the southern racial policy, rightly but too simply. The desire to preserve racial integrity is a collective will-to-live as potent as any individual impulse of survival. It is accentuated when an economically dominant group is numerically inferior, as the white race is in many counties of the south. In such a situation fear accentuates the egotism of a race and the consequence is cruelty.

Such a social situation is not solved by simple moral exhortations that we ought to love one another. Nature has created the chasm between white man and Negro and sinful history has deepened the chasm. It will not be bridged by simple exhortation. Perhaps it will not be bridged in the south before it produces another catastrophe as terrible as the Civil War.

We told the ministers that economic cooperation between the races was a *sine qua non* of such an effort to abolish landlordism as the Delta Cooperative Farm represents. When poor whites and poor Negroes hate each other, though they are the common victims of a broken-down feudalism, and must live by the common hope of a better day which can come only through their joint action, one cannot afford to sacrifice the principle of economic interracialism. We told the ministers the farm would not unnecessarily challenge the prejudices of the south. That is not only a matter of expediency. Economic cooperation is so necessary that it is worth establishing it even if scruples must be sacrificed to prejudices in the matter of social and educational relationships.

A group of ministers of the gospel, defending the unchristian *mores* of their community, is always a slightly pathetic sight. It would be less pathetic if the element of regional pride did not enter into it, if the southern moralists were not, and did not feel under the necessity of defending themselves, against the northern moralist. It would be better if we could start with the common assumption that we are all violators of the law of Christ and that the church exists partly by preaching the gospel and partly by being traitor to it. After all, we northern ministers are as deeply involved in the sins of a cruel industrialism as are our southern brethren in the sins of a racial feudalism.

If we started with a mutual confession of varying and yet common sins we might speak as Christians to one another rather than as defensive and offensive southern and northern idealists. We would then realize in mutual terms how difficult it is to preach the gospel with any degree of honesty when it compels us to pronounce judgment upon the very sins by which our congregation lives. Perhaps we could then determine to what degree our concessions to local prejudices represented justified pedagogical expediency and to what degree they revealed simple and sinful cowardice.

The moralism of liberal Christianity is informed by a too simple hope that the cruelties of society can be overcome by a little moral suasion. Nevertheless it seems to be slightly preferable to the moralism of the orthodox churches, with its emphasis upon the minutiae of personal conduct in a world in which man is set against man in cruel conflict. What is more pathetic

than hysterical sermons on dancing, drinking and Sabbath observance to people who do not yet know that they are sinners not because they fail to keep the laws but because they fail to keep *the* law, namely, the law of love? Our revivalism in the southern and middle western church is frequently criticized for being too emotional and obscurantist. A truer and more telling charge is that these revivals are irreligious. They convict the sinner of sins but not of sin. They do not disclose the real nature of sin. They produce pride rather than humility. Above all they tempt the "saved" to regard themselves as morally good.

The Delta Cooperative Farm seems to me the most significant experiment in social Christianity now being conducted in America. Thirty families of evicted sharecroppers under the leadership of Sam Franklin and with the support of Sherwood Eddy settled on two thousand acres of land. In ten months of existence these men raised a crop of cotton worth twelve thousand dollars and sawed lumber worth five thousand dollars. Furthermore they built twenty-five homes for themselves, a community house, general offices, sidewalks, etc., etc. Their cash income was about a hundred dollars per year more than that of sharecroppers. But meanwhile they are developing a farm which they will themselves own. Undoubtedly they have worked harder than an average sharecropper. No wonder that a few yearn for the fleshpots of Egypt, though those fleshpots contained nothing but fat-back and cornmeal. One Negro left last week with the remark, "I need a rest."

Many parts of the south represent more acute poverty and injustice than that of slavery days. The slave was worth money and the tenant farmer is not. He consequently gets less consideration. Negro emancipation was incomplete, for it did not give the freed Negro land. Freedom that has no economic base is a bogus freedom. In a world in which souls are not discarnate there can be no freedom without some degree of power, including economic power. Many treatises on liberty obscure that fact.

The white tenant farmers are sometimes more desolate than the Negroes. Their physical powers of resistance may be less. They do not have their own organs of social cohesion, such as the Negro church is in Negro life. Their Anglo-Saxon culture is more completely dissipated than the Negro's African culture. Their imagination is not so ripe and vivid and they therefore have fewer interior methods of escape from a cruel world. They do seem to excel the Negro in foresight, however. That is an undissipated inheritance, while the Negro betrays some characteristics of a pure child of nature. He does not concern himself with the problems of tomorrow. Since a cooperative farm means building for a distant future, the leadership must develop an almost superhuman patience with the vagrant fancies of some of the black members.

For the first time in my life I heard a labor union meeting opened with prayer. A lay preacher offered prayer at the beginning of a meeting of the local of the Southern Tenant Farmers Union. Here is a symbol of the fact that the only Protestant proletariat in America is in the south.

These Protestant proletarians present a unique phenomenon and a problem unknown anywhere in Europe. Unlike European proletarians they are still Christian. Yet they are religiously disinherited. The organized church as such does not serve them. It is as middle class in the south as anywhere else. On the countryside it serves the planters and the merchants of the village. The sharecroppers are served by lay preachers, who develop spontaneously without religious training. Their theological notions are crude but their close relation to their people drives them into socially significant actions which the more intelligent church leaders might well envy.

Lay preachers have been in the forefront of the movement for the organization of both agrarian and industrial laborers in the south. These lay preachers are of all types. Some of the Negro preachers, and not improbably some of the whites, allow themselves to be used by designing leaders. Others are addicted to vice; at least their morals are not above reproach. But the best of them have the spirit of Old Testament prophecy in them. They express the religious protest against social injustice in terms reminiscent of the classical examples of this protest. They know their Bible; and if in the past they have interpreted it in fantastic terms the pressure of the social situation has taught them to find in the Bible the passages which are relevant to their social needs. Thus the Southern Tenant Farmers Union has a "Ceremony of the Land" in which the choicest biblical passages are recited in their meetings to give religious sanction to the cry "Land to the Landless."

Here is an undissipated religious inheritance which might achieve a high degree of potency if some degree of training could perfect the native resource.

Imitation of Christ

TAKING your life as one long Eucharist
Did you but see yourself
A figure, bent in consecration,
Before a crucifix?
Waiting for some blind world
To bid you walk with holy step
A Via Dolorosa?
Or, more simply, having seen your Risen Christ,
Assumed that you had but one task,
To die another holy death
Against a torn night sky?

Blind soul and egoist!
Break you your daily bread
In sacrament and all simplicity;
Pour out your wine and let it be
Communion and rebirth.

WILMA C. LUDLOW.

BOOKS

A Jesuit in the Southwest

RIM OF CHRISTENDOM, A BIOGRAPHY OF EUSEBIO FRANCISCO KINO, PACIFIC COAST PIONEER. *By Herbert Eugene Bolton. The Macmillan Company, $5.00.*

ON THE SIDE of its scholarly completeness and the unassailable accuracy of its details, this is the kind of book that every historian hopes he may some day be able to write. Even the non-professional reader, while struggling with doubtful fortune to keep his head above the flood of minutiae and get a clear impression of the course of the stream, cannot but admire the skill and industry that produced a treatment so completely definitive in its field.

Father Kino is far less generally known today than many men of the seventeenth century whose personalities and achievements are less deserving of remembrance than his. It is a pardonable exaggeration, if an exaggeration at all, to say of him, as Professor Bolton does in his opening sentence, that he was "the most picturesque missionary pioneer of all North America—explorer, astronomer, cartographer, mission builder, ranchman, cattle king and defender of the frontier." Kino was a Jesuit, born in Italy in 1645, educated in Germany. His ambition was to go as a missionary to China or the Indies because these were considered the most difficult and dangerous fields. But he was assigned to Mexico, and to Mexico he went. The conquest was already a century and a half old and he felt some inner disappointment that he must build upon so many other men's foundations. He feared there would be no chance of pioneering in Mexico. He found plenty.

True, the process of civilizing the Indians of Mexico had made great progress. (Bolton does not mention the fact that it included slavery and enforced labor in the mines.) But in the far north and northwest, in the mountains of Sonora, Kino found a field still uncultivated—a terrain so rough that it is still unpenetrated by roads or railroads, and a population so resistant to outside influences that it is still largely in the condition which we inaccurately call "primitive." There he set to work evangelizing and administering the system of enforced concentration of the scattered Indian population into mission villages and the compulsory transformation of a semi-nomadic wild life into an economy of agricultural communities. His heart was tender toward the Indians and he was profoundly concerned for their temporal welfare and eternal salvation; and therefore he had no scruple about using all the force that might be necessary to effect these desirable results. I gather that Professor Bolton sees nothing objectionable in this procedure.

The Jesuit and other Roman Catholic missionaries in Mexico during the first two centuries had certain advantages over the French Jesuits in Canada. Their dealings were with a more docile and a more sedentary type of Indians; and they had the constant support and the almost constant presence of military forces to protect their persons and enforce their commands. It derrogates nothing from the credit due to their devoted labors to say that the Jesuit missionaries in Mexico, and Father Kino among them, combined with their evangelizing the functions of civil administrators backed by the police power. Both of these circumstances made it much safer for the missionaries. However much they may have hungered for martyrdom, they were less likely to get it in Mexico than among the Hurons and Iroquois.

Extending his activities farther north, Father Kino became a pioneer in Arizona and California—still within Mexico at that time, of course. He was with the first expedition that reached the Pacific by crossing California, but the California that they crossed was the peninsula of Lower California. Father Serra and the missions in what is now our California came a century later, after the Jesuits had been replaced by the Franciscans. After Sonora, Kino's greatest exploits were in the exploration and evangelization of southern Arizona. He was the apostle to the Pima Indians. He founded the missions in and near the Gila valley, and developed the cattle industry as a means of subsistence for the missions and their converts. He traveled incessantly and the physical vigor that he must have had to sustain his tireless labors was a match for his indomitable spirit. Sick or well, nobody had to wait for him on the trail and he could wear out his toughest comrades.

In his earlier years Father Kino specialized in mathematics and astronomy. One hesitates to join issue with so competent a biographer, but it seems possible that Kino's attainments in these sciences are estimated rather generously. In 1680 he was still basing arguments about navigation on the movements of Ptolemy's *primum mobile,* and the crystalline spheres were as much a part of his cosmology as the sun and moon. Yet he was born three years after the death of Galileo. For the seeker of scientific knowledge, there were drawbacks as well as advantages in being a Jesuit. Bolton seems reluctant to admit that Sigüenza, who denied that a comet was a portent of impending disaster, had any great advantage over Kino, who wrote a treatise to prove that it was.

Professor Bolton has not only based his work upon a thorough study of all relevant printed sources, government archives and thousands of pages of unpublished and heretofore unstudied holographic manuscripts of Father Kino, but he has in person traveled over every mile of the missionary's journeyings in Mexico, California and Arizona. His maps are in themselves an important contribution to historical geography. The total work is an enormous and admirable monument of historical scholarship. To find something to correct, the critic is driven to such trivialities as noting that in a footnote on page 7 the name of the anthropologist, W J McGee, is printed as though the first two letters were initials, which, curiously enough, they are not.

W. E. GARRISON.

Books in Brief

MY BATTLE *(Mein Kampf). By Adolf Hitler. Houghton Mifflin Company, $2.50.*

There is nothing new about this volume except that it is an American edition of the famous, or infamous, book that Hitler wrote in 1924 and 1927 and that still stands as his declaration of principles. No part of it has been repudiated. It was reissued in German after Hitler became chancellor. So it is an authorized statement of the hopes and purposes that he cherished when he was down, and of the fundamental ideas that guide him now that he is up. Read 'em and weep! The present edition was translated and abridged by A. T. S. Dugdale. The abridgment seems to omit nothing of general and permanent interest and to retain everything that pertains to Hitler's conception of government or that bears upon international relations.

THE TREE OF TIME. *By Gertrude Huntington McGiffert. G. P. Putnam's Sons, $2.00.*

This is the poetry of a richly cultured mind. One cannot be unaware that behind it lie years of observant travel, of contact with the best in literature and art, and a gradual assimilation of the best that has been said and done. If this does not

seem the formula by which the greatest things in creative poetry are produced, it may be added: first, that these poems, ranging in quality from graceful to exquisite, scarcely profess to be in the first category of creative literature; and second that they give evidence that the author has lived actively and sensitively as well as looked and read.

MORE THAN LORE, REMINISCENCES. *By Marion Talbot. University of Chicago Press, $2.50.*

Miss Talbot was dean of women in the University of Chicago from the day when the new-born institution first opened its eyes upon the Midway in 1892 until her retirement 33 years later. Her reminiscences are her personal history of the university. Few now living were more intimately associated with the beginnings of that exciting experiment in education and its development through its first three decades. None could make more enlightening and amusing comment upon the personalities and incidents of its early days.

CONSUMERS' COOPERATIVES. *Compiled by Julia E. Johnson, J. V. Garland and Charles F. Phillips. H. W. Wilson Company, 90 cents.*

The long list of meaty handbooks which now constitute the "Reference Shelf" receives a welcome accession in this, which, like the others in the series, contains a compilation of affirmative and negative arguments on the topic that forms its theme and a very extensive bibliography including both books and periodical references. To any student of cooperatives it offers the same kind of assistance that would be rendered by a competent research staff if he could afford to have one.

CORRESPONDENCE

Miss Royden and War Prostitution

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of January 13 there was an article on Maude Royden by Harold Fey. Speaking on the power of consecrated womanhood at a service two weeks ago I used Miss Royden as an example and spoke of her opposition to the government as given in the article. One or two have claimed that the government never had anything to do with the sending of prostitutes as implied in the statement, "It was her stinging rebuke which almost alone compelled the government of Great Britain to disband the battalions of prostitutes which it had recruited and sent to France for the use of the soldiers." I am quite aware that there was such a struggle, but would you mind letting me know if the statement as quoted above can be verified.

Lemberg, Sask. W. H. HUGHES.

EDITOR THE CHRISTIAN CENTURY:

SIR: On page 133 of his 1923 book, *Some Living Masters of the Pulpit,* Joseph Fort Newton discussed the difficult assignment which Maude Royden successfully undertook in 1918 to untangle the British war office from its involvement with the wholesale form of prostitution which had become a recognized part of army camp life in France. The prostitutes who served soldiers were concentrated in *maisons tolerees* (tolerated houses) within the area under direct military control and were subject to regular inspection and supervision by the medical service of the army. These and other facts began cropping out in the parliamentary question periods as early as 1916. When early in 1918 there was another barrage of questions which were met with the usual evasiveness, the staff of City Temple held a consultation. Dr. Newton wrote in his diary: "No man could deal with it properly. The Master of the Temple told me that he had tried and failed." *(Preaching in London,* p. 91.)

Maude Royden then took up the cudgels. In *Some Living Masters* Dr. Newton tells how she courageously dealt with this "appalling letting down of the bars to the brute," "describing the tolerated house at Cayeux-sur-mer and denouncing the government as a procurer in the practice of prostitution."

On the question of the exact degree of guilt of the British government for recruiting and sending to France the prostitutes for these camps within the bounds of the British army, I turned to the record of parliamentary debates for this period. To date, in spite of having to penetrate an extraordinary pall of prudery which even went to the length of burying the whole matter in indices under irrelevant and varying key words, the story appears to be about as follows:

From the beginning of the war the French and German command had attempted to keep down the incidence of venereal disease by maintaining within the area which was under the direct government of the military forces contingents of prostitutes under official control. Handicapped by a more sensitive public conscience at home, the British army nevertheless began cautiously to follow suit as closely as it dared. In Vol. 103, p. 470 of the House of Commons debates Mr. King said that protests against "licensed and medically regulated brothels at Rouen, Havre, Marseilles, and other places in France" had been made in Parliament for two years and nothing had been done. Mr. Macpherson, the undersecretary of state for war, parried the persistent queries by insisting that the places were under the jurisdiction of the French civil authorities. "The matter is one entirely for the French civil authorities and we cannot therefore take any action," he said.

Yet British public opinion, beginning by early 1918 to be thoroughly aroused by the reechoing voice of Maude Royden, was not satisfied. Earl Russell brought out in the House of Lords that instead of these being French institutions the municipality of Cayeux-sur-mer had passed a resolution of protest against the British army brothels. (Parliamentary Debates, House of Lords, Vol. XXIX, page 679.) Although Macpherson kept on insisting that "there is no truth in the statement that we either instructed the French military authorities or connived at the keeping of these institutions," (Commons, Vol. 103, page 1187) the Dean of Lincoln wrote a letter to the *Times* which was quoted in Parliament saying that "there are entries made on the camp leave cards of the men of our own camps which give the hours during which these places are not out of bounds for British soldiers." Macpherson replied with what amounted to an admission when he said that since there are thousands of unregistered women outside in the streets, "Human nature being what it is, I am not at all sure that it is such a bad thing to have a certain house where women are registered and kept clean" (page 1189). Earl Russell in the House of Lords charged that the war office had adopted a policy of "hushing up" and "evasiveness" and said that "the war office have always had it in their power to put the places out of bounds had they thought fit to do so."

Finally the outcry became so great that on March 19, 1918, Macpherson tersely announced that "It has been decided, with the permission of our Allies, to place these houses out of bounds for our soldiers in France." He then went on to reassert that "It was not the British military authorities, as has been asserted, who established these houses, or who provided the women in them." (Commons, Vol. 104, page 787.) Those who are willing to accept this statement at face value may do so, but the present writer is not among them, nor apparently were the people who were most active in securing the abolition of military regulation and supervision of prostitution at this time.

As to the role of the Archbishop of Canterbury in this whole matter, the parliamentary record again throws considerable light. It was not until April 11, 1918, three weeks after the matter had been settled, that he got around to speak in the House of Lords. In his introductory remarks he admits this fact. He refers to "remonstrances all through the country . . . upon this exceedingly difficult, trying and unpleasant matter." He does not say so, but

the remonstrances were raised by Maude Royden and others and not by the officially appointed voice of the church. He continues: "Remonstrances raised widely . . . by people who were distressed at an announcement which had been made in the House of Commons, on behalf of the war offices, to the effect that the system which the French law permits of what are called *maisons tolerees* could not be interfered with by us. . . . Then I placed this notice upon the paper [indicating his intention to speak] and a few days after an announcement was made in the House of Commons, again in behalf of the war office, to the effect that it had been decided . . . to place these houses out of bounds." (Parliamentary Debates, House of Lords, 1918. Vol. XXIX, page 659.)

Dr. Newton in his diary said that the archbishop in this address exhibited a good deal of righteous indignation over the whole matter, which seemed to redeem him somewhat, even though it did come weeks too late. The righteous indignation may have been there but a careful reading of his entire address fails after this interval to reveal it. His thesis was that "venereal disease constitutes a real and grave danger to the whole life of the nation." It was handicapping England's soldiers in their prosecution of a righteous war. "There are special hospitals on a huge scale—I need not name them or their character—" painfully admitted the extremely proper churchman. These hospitals were alleged to have a constant military population of between 40,000 to 50,000 men (Commons, Vol. 101, page 2082). The archbishop seemed to be much more concerned that they were not out in the battlefront killing Germans than he was about any other moral problem involved.

Perhaps we should not blame him too much. After all, the clear lines of morality had all become blurred as they always must if war is to continue. How could a churchman get very deeply disturbed about the moral effects of wholesale prostitution when these effects were keeping 40,000 to 50,000 men from engaging in wholesale murder? He was not so naive as not to realize that this whole bestial system was an integral part of the naked bestiality which is war. Having elected to bless and support the vast immorality of war, he was not one to welsh and denounce an immoral contingent practice which would not be separated from war until at last public nausea and war weariness were threatening conscription. Then he spoke out against government participation in the matter because regulation, while it offers some protection, develops the habit of vice and creates a larger demoralization in the end; this hinders the prosecution of the war, therefore the government has done well to get out!

New York, N. Y. HAROLD E. FEY.

A Text for Mrs. Nickels

EDITOR THE CHRISTIAN CENTURY:

SIR: May I suggest a text to Mrs. Nickels in connection with her timely article in the issue of January 13 on "Betraying the Confessional"? It is from the Apocrypha, Ecclesiasticus 19:10. "Hast thou heard a word? let it die with thee: Be of good courage, it will not burst thee."

Grosse Pointe Memorial Church, FRANK FITT.
Grosse Pointe Farms, Mich.

Why the Confessional Is Betrayed

EDITOR THE CHRISTIAN CENTURY:

SIR: Since reading the excellent article by Mrs. Nickels, I have been seeking causes which lead ministers to "betray the confessional." Your author describes the sin. The following may be a few of the factors causing it.

In the first place, is it not true that the Protestant Church has generally emphasized the preaching work of the minister? Other tasks have been given a secondary place, and as a result, the minister is continually "getting ready for next Sunday." All that he reads, thinks or hears is likely to be catalogued for future homiletic use. Fewer sermons, one a week instead of two, three or more, might ease this situation, and perhaps the preacher and the pastor should be two different people.

In the second place, the confessional is still comparatively new to the Protestant minister. In this matter, he lacks the traditions of his Catholic brother, and as a result may unconsciously wish his congregation to know how many are bringing their problems to him.

Then again, some confessions almost demand a re-confession. The minister may perform a great service by listening to the unburdening of a soul, but having listened to many, does there not come a time when he must unburden his own soul? A partial solution may be to "re-tell" the confession by writing it as "case history" to be kept carefully under lock and key.

Finally, problems which loom large to the confessor may be problems common to almost all people. The minister, knowing this, is tempted to treat lightly a matter which to the individual is of the utmost importance. In seeking a few causes for betraying the confessional, we have not been presenting excuses. The sin exists, and the guilty minister needs himself to enter the confessional. In repentance he shall learn that souls are of more value than sermons.

Rockville Centre, N. Y. HAROLD O. MCNEIL.

Were Confidences Betrayed?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mrs. Frances J. Nickels' article on "Betraying the Confessional" is a most excellent and timely piece of advice to ministers. There is only one unhappy thing about this article. In working out her case against the use of experiences in the preparation of sermons, Mrs. Nickels is guilty of the thing she condemns. To make out her case against this "betrayal of confidences" she uses conversations and experiences which she herself has had with people.

I sympathize with Mrs. Nickels, because such practice on the part of preachers ought to be condemned, but for her to tell all these stories in The Christian Century in order to write the article is to betray confidence as do the preachers.

Methodist Church, FLOYD T. BENTLEY.
South Hill, Va.

The Question Box

What is meant by the plural form of the name of God (Elohim) in the Old Testament? Do the two names of God in Genesis and elsewhere suggest the masculine and feminine idea? Is there any connection between the names Eve and Yahweh? What is meant by "angels," "daughters of men," and "Nephilim giants" (Moffatt) in Genesis 6? E. S. S., Chicago.

THE word *El* is the Hebrew word for God, and is related to the Babylonian *Il,* the Arabic Allah, etc. The plural form, *Elohim,* is the usual word in certain sections of the Hebrew Scriptures, and means literally "gods," but was employed as a singular, as is shown by its connection with a singular verb. The plural probably arose from the idea that deity was manifold, as all polytheism conceives it. Some scholars have thought that the plural is used to denote strength or majesty.

There is no suggestion of masculine and feminine in the use of the two names for deity, Elohim and Yahweh, or Jahveh. The meaning of the latter term is unknown. Some have connected it with the idea of the storm, or rain. The Hebrews seem to have equated it with the idea of "being" or "living" (see Ex. 3:14). But this is a fanciful derivation, as are many of the Hebrew etymologies. The word "Eve" is derived from the same root, but has no connection otherwise (see Gen. 3:20).

The passage in Gen. 6:1f deals with an old Semitic legend which is related at length in the books of Enoch and Jubilees, and is referred to in 2 Peter 2:4 and Jude 6. According to this myth the sin of the world which brought on the flood was due to the marriages of angels with mortal women, from which relation there sprang gigantic and lawless offspring (the Nephilim, Num. 13:33). Races like the Anakim, the Nephilim, and others of giant size are mentioned in various sections of the Old Testament as belonging to the primitive inhabitants of Canaan. Such stories are found among other nations. H. L. W.

Church Body In New Home

Federation of Churches Given Large Residence Property — Ministers Plan to Honor Laymen

(Correspondence from Washington)

WASHINGTON, Jan. 23.—The Church Federation is the beneficiary of an important gift. An unknown donor deeds to the federation a huge residence property containing 24 rooms. Part of it is five stories in height, the remainder four. Some of the rooms are large and will be admirably suited to the needs of the federation. The two buildings constitute the former home of Admiral Bronson and the site is convenient to the downtown district. Not only does the generous giver convey the property to the Protestant forces as a token of his interest in federated work, but he agrees to pay for whatever alterations may be necessary to fit the building for its intended use. Dr. W. L. Darby, for fifteen years the secretary of the federation, under whose guidance the work has steadily grown to splendid proportions, rejoices over the outlook as do all the members of the executive board.

And speaking of gifts, Andrew Mellon's generosity promises to make Washington one of the world's great art centers. His large and extremely valuable collection is to be given to the city to be housed in a gallery which Mr. Mellon proposes to build. Already John Russell Pope, architect of some of the city's most artistic structures, is at work on the plans for the new National Gallery of Art, as the donor wishes it to be called. Europe's poverty and Mr. Mellon's millions have brought to these shores many of the priceless masterpieces of art and these will be housed in the new gallery, which will occupy a commanding site bordering on the mall and not far from the Capitol.

* * *

Recognizing the Laymen

Are laymen in our city churches given the recognition they deserve for their efficient service? Luncheon clubs in several cities make a practice of giving an award each year to the man who in their opinion has contributed most to the civic welfare of his community. Ministers of Washington propose to take similar notice of outstanding service rendered along religious lines. A sterling silver scroll mounted on a black walnut plaque, the gift of the ministers, is to be turned over to the custody of the local Church Federation. Upon this scroll, underneath a fitting inscription, will be engraved each year the name of the man or woman of the laity who, in the judgment of a competent jury and after nominations by the churches, is adjudged to have made the greatest contribution to the religious and moral life of the city. The federation has heartily endorsed the idea and the preachers are at work on their part of the undertaking.

* * *

Dries Honor Kansas Representative

Dry forces of the city are soon to hold their annual meeting, with Representative U. S. Guyer of Kansas as the chief speaker. When almost everything else out in the normally Republican state of Kansas was discovered to have gone with the November wind, Mr. Guyer, a Republican, came through with a handsome majority. His pronounced dry sentiments did him no harm, but on the contrary probably helped him. Here in the House of Representatives he has been a stalwart figure in support of legislation to curb the liquor traffic. He is the author of a bill to dry up the District of Columbia and his steadfast conviction that this evil is going beyond all bounds of decency has made him, along with Senator Sheppard, foremost among the temperance men in Congress.

* * *

Repeal Advocate Seeks Help from Dries

Colonel Stayton, whose activities for the repeal of prohibition were so well known around the country, has asked the united dry forces of Washington to aid him and the legalized liquor crowd in their efforts to put a stop to the flood of bootleg liquor. The gentleman must have had his tongue in his cheek when he made the request, and could hardly have been surprised when he got an emphatically negative answer.

* * *

Inauguration Day Rainiest Yet

"Roosevelt luck," as the newspaper men please to term it, much in evidence during his first term, deserted the President on the initial day of his second term. This city has seen more than one unpropitious inauguration day, but never one quite so wet as the last. Not in months have residents of the city witnessed such a steady, persistent, all-day-long downpour. Old-time residents, long used to such affairs as the inauguration of a president, sat before their radios while visitors to the number of more than 100,000 courted pneumonia as they braved the elements. Elaborate reviewing stands along the line of march would have been full had the weather been good, but the canny spectators, discovering that they would probably receive no greater wetting from curbstone vantage points than by occupying the seats which the driving rain swept, saved their money.

* * *

Frederick Brown Harris' Sermon Pleases President

Christmas day services were held as usual under Church Federation auspices at the Covenant-First Presbyterian Church. Dr. Frederick Brown Harris' sermon was so much enjoyed by the President, who with members of his family to the number of fifteen occupied two pews, that he asked for a copy. A man high in administration circles is having the sermon printed and a special leather bound copy, dedicated to the President, goes to the White House.

W. S. ABERNETHY.

Dr. Palmer Heads Church Council

President of Chicago Theological Seminary Succeeds Dr. Joshua Oden—Seminary Holds Ministers' Week

(Correspondence from Chicago)

CHICAGO, Feb. 1.—Dr. Albert W. Palmer, president of the Chicago Theological Seminary, was elected president of the Chicago Church Federation at the annual meeting of that organization on Jan. 25. He succeeds Dr. Joshua Oden, pastor of the Irving Park Lutheran Church, who has been president for the past two years. Dr. Palmer is admirably fitted for this position, both by experience and personal qualities. He is a trusted leader in cooperative activities as well as in the work of his own denomination. He has long been identified with the work of the Federal Council of the Churches of Christ in America, and during the coming summer plans to attend both the Conference on Life and Work and the Conference on Faith and Order, to be held in Oxford and Edinburgh, respectively. Other officers elected were Dr. Ralph Wakefield, pastor of Irving Park Methodist Church, Dr. Daniel W. Kurtz, president of Bethany Seminary, and Mrs. George L. Robinson, vice-presidents; Dr. Charles S. Laidman, recording secretary; Roy R. Marquardt, treasurer; and Walter R. Mee, executive secretary. Mr. Mee thus begins the nineteenth year of his very effective administration of this important office.

* * *

Federation Reports Achievements

The reports presented at the annual meeting showed that the federation had been able to render many important services to the churches and to the community during the past year. Perhaps the two most important major undertakings were the visit of Toyohiko Kagawa, of Japan, and the campaign of the National Preaching Mission. Over 20,000 people heard Kagawa at 15 meetings held in this city, and it is estimated that at least 70,000 persons were reached by the Preaching Mission.

It is impossible here to give even the briefest review of the work of the many departments and commissions of the federation, but it ought to be mentioned that a new department, organized late in 1935, the Social Service Department, proved its great usefulness. This department, headed by Mr. Wilfred S. Reynolds, director of the Chicago Council of Social Agencies, includes the commissions on public institutions, race relations, civic relations, and the church and industry. It not only serves as a clearing house for these social service activities, but it also maintains constructive and creative relationships between the churches and the secular social service agencies of the city. Under the joint spon-

sorship of the federation and the Council of Social Agencies a series of meetings was held during the past year, led by leading social workers, discussing the general subject, "What the Minister and the Church Worker Can Do to Help." In response to many requests a similar series of conferences is planned for this year.

* * *

Chicago Hears Reinhold And Richard Niebuhr

Both the Niebuhr brothers were speaking in Chicago during the past week. Reinhold Niebuhr preached in the University of Chicago chapel and at the Sunday Evening Club on Jan. 24, and addressed the Union Ministers' meeting, held in connection with the annual meeting of the federation, on the following day. H. Richard Niebuhr, of Yale Divinity School, was here to deliver the Alden-Tuthill Lectures, at Chicago Theological Seminary, as part of the program of Ministers' Week. These lectures, which had previously been delivered at the Harvard Tercentenary, were a scholarly discussion of "The Kingdom of God in America."

* * *

Chicago Theological Seminary Holds Ministers' Week

The sixth annual Ministers' Week, already referred to, brought together more than 200 pastors for a most stimulating and helpful program of lectures, forums and classes. Nine short, especially prepared courses were conducted each morning; a social ethics forum was held in the late afternoon; and the Alden-Tuthill lectures came in the evening. At the forum meetings the pros and cons of consumers' cooperatives were discussed by Prof. Paul H. Douglas and Mr. J. T. Meek; social problems as students see them were discussed by students; and Dr. C. C. Morrison led a forum session on "Preparing the Church for the Next War." There were also round-tables on missions, preaching and other subjects.

While Dr. Morrison would not say that war which would involve America was inevitable, he insisted that the church and the ministry had better prepare themselves for it as seriously as if it were inevitable. The strategy for meeting the situation ought to be prepared in advance, for doom impends. He advocated the complete separation of the church, as an institution, from all participation in war; and for the nation, neutrality legislation which would provide for mandatory embargoes upon all kinds of war materials when war, either civil or international, breaks out abroad.

* * *

Peace Meetings Differ On Neutrality Issue

The Emergency Peace Campaign meeting in Orchestra Hall, Jan. 19, addressed by Maude Royden and Sherwood Eddy, turned hundreds away. A vote taken at the close showed that 90 per cent of those in attendance favored mandatory rather than discretionary neutrality legislation. The Conference on the Cause and Cure of War, however, which met in Chicago during the past week, took the opposite position. It was felt by the latter group that mandatory legislation might actually prove to be an incentive to war on the part of aggressor nations.

CHARLES T. HOLMAN.

Britain Faces Budget Problem

Rearmament Program Forces Additional Borrowing or New Taxes—Death Of Frederick Hastings

(Correspondence from England)

LONDON, Jan. 20.—Between now and Easter Parliament has much domestic business before it. It is the time of year in which the budget looms ahead. The main facts are easy to state, but the problems raised will be hard to settle. Thanks to the rearmament proposals, the revenue will almost certainly be insufficient to balance the expenditure. There must be either an increase in taxation, or the necessary steps must be taken to raise a loan, leaving the burden to future years. There is much that will be said for both of these methods of dealing with the occasion. The country is certainly more prosperous. It might expect, therefore, to have not an increase in taxation, but a lessening. There will certainly be no such reduction.

At the very beginning the House of Commons was faced by two matters of controversy. Five dockyard workers were dismissed last week at Portsmouth for what is called "perversive" conduct. Labor demands that the men should be allowed to hear and to answer publicly the charges against them. The First Lord of the Admiralty will not hear of this. It is difficult to see how in the present situation in Europe a naval dockyard can be the scene of public inquiries which are just and necessary in ordinary industrial concerns.

The other public concern is the trial of the three Welsh nationalists on the charge of arson. They admittedly set fire to certain government works in north Wales. They did it because they were outraged, both as pacifists and as Welshmen, by the action of the government in putting down these works for making war material in their country. Welsh nationalists held a demonstration. They point out that in other countries causes of justice have been left unheeded till something violent and formally illegal is done. But no court of law could do anything but sentence men guilty of arson to prison; the term was nine months in the second division, and the men, who are well known in Wales, may be counted martyrs.

* * *

Frederick Hastings Dies In 100th Year

Two men, dear friends of mine, have died since my last letter. Both were men of distinction in public life. Frederick Hastings would have entered his 100th year if he had lived till this summer. He had been a Congregational minister in Canada, Australia, and in many churches in England. He was a man of an infectious spirit of courage and hope; he enjoyed every minute of his life and had simply refused to die. He was an excellent artist. He was a diligent servant of the public in the London county council. To the general public he was known as the "cycling parson." He loved to tell us of the many famous people he had known in his long life, among them Mark Twain, with whom he stayed in America. For many

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years I used to see him in the Fraternal, a small society of ministers of the Baptist, Presbyterian and Congregational churches. There I came to know and to love this man whose brotherliness and vivacity were a constant inspiration.

* * *

Death of a Christian Agnostic

The other old friend who died last week was John Russell. He was a great schoolmaster who laid the impress of his mind and heart upon the King Alfred School in Hampstead. He went to Cambridge to prepare for the church. But though he graduated in theology, he never took orders, and though he was known by his friends as one of the noblest Christians, he always made it clear to us that he was an agnostic. With his perfect sincerity he made arrangements that this should not be disguised when his friends met to say their farewell to him. Mr. Lewis Paton spoke of him as a pilgrim who set his face to the light and would have the reward of such pilgrims; many have spoken of his union of fearless honesty with gentleness and courtesy. I never knew a man who in his own home and in every relationship of life showed a deeper love for all things lovely and excellent. To readers he will be known as our leading authority on Pestalozzi. He belonged to a company of high-minded noble servants of humanity who were ready to fight the good fight for every high cause. He loved beauty but he loved justice even more.

* * *

In Preparation For Oxford

Last week Sir Walter Moberly spoke about the Oxford Conference on Life and Work, to be held in July, and this week Mr. Arnold Toynbee. Both were excellent. Sir Walter, who has an article in the Winter number of *Christendom*, spoke on "The Challenge of the New Faiths." Three alternatives, he said, are before mankind: civilization may collapse; the world may go pagan; or there may be a Christian revival on a scale and of an intensity of which there is as yet little sign.

Mr. Toynbee, in his speech, made three important points: (1) Christianity is not old but young; (2) the new thing in postwar paganism has been borrowed from Christianity itself; (3) this paganism apart from the new Christian intensity with which it has armed itself is something very old, as old perhaps as human nature.

* * *

And So Forth

Today, Jan. 20, has been kept as a day on which we were all expected to tell our bankers to put aside for the King George memorial fund all the loose cash, shillings and pence. It is an ingenious scheme; no one will give more than 19s-11d, or less than 1d.

Mr. Eden has made it clear that Britain will not take part in any conflict of ideologies in Europe.

The union of the three left wing labor societies has now been achieved.

Good hopes have been kindled this week through the meetings between Mr. de Valera and Mr. Macdonald, the secretary for the colonies.

EDWARD SHILLITO.

Requests for Issues of January 6 and 13

The supply of copies of The Christian Century for Jan. 6 and 13 has been exhausted, but requests for one or the other of these issues are still being received. The business office has announced that if any reader finds it possible to return his copy of either issue, his generosity will be greatly appreciated.

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Hindus Support Social Reform

Back Action of Maharaja in Opening Temples to Untouchables—Event Shows Gandhi's Influence

(Special Correspondence from India)

NAGPUR, Dec. 18.—It is now a month since the Maharaja of the Travancore State issued the proclamation throwing open all temples controlled by the state (and the majority of the Hindu temples of Travancore are state controlled) to the Hindus of the lowest castes. In no other part of India had the evils of caste and untouchability taken such deep root as in the Hindu state of Travancore. The action of the government marks, therefore, a reform of far-reaching importance in Hinduism. The proclamation has sent a thrill throughout India, and it is already exercising a profound influence in other Hindu states like Mysore and Gawlior and in the Hindu community throughout India. Some were inclined to doubt at first the sincerity of the step and expected that in practice the untouchables would not be given complete freedom of entry and worship in the temples. But all such fears have been falsified by what has happened since. Those who were till now treated as untouchables by caste Hindus are entering today even the temples considered most sacred and are worshiping with the higher caste Hindus. The most remarkable feature is that the caste Hindus themselves are the great advocates of the reform, and are showing a complete change of attitude in their relationship with those who were for generations considered as untouchables. Without such strong backing of public opinion from the enlightened and higher caste Hindus, the government would not have initiated this revolutionary reform. A few years ago any such action would have resulted in riots and bloodshed. "People are now ready and we have moved forward" describes precisely what lies behind the maharaja's proclamation.

* * *

Ancient Barriers Broken Down

We who do not approve of idolatry as it is practised in the Hindu temples may not see in this reform anything to be glad about. But there are many among Hindus also who have given up image worship altogether, and they will join with Christians and Moslems in looking for a further reform in Hinduism which will sweep idolatry away from its worship and rituals. That reform is also bound to come when the masses face, as they must sooner or later, the question whether by worshiping the deities now represented in the temples they will find satisfaction for their spiritual aspirations. Meanwhile, we cannot ignore the tremendous psychological effect on the millions of socially disinherited Hindus who are now able to worship on terms of absolute social equality in temples with high caste Hindus. Here we have the beginning of the process of breaking down the social barriers that have been set up between man and man in India in the name of religion and which have been the main

cause of India's degradation, social and political.

* * *

A Triumph for Gandhi

It is impossible not to recognize that this great action of purification in Hinduism is the direct result of the life and work of Mr. Gandhi for the removal of untouchability. Mr. C. Rajagopalachari, respected throughout India as a true disciple of Mr. Gandhi in non-violence and suffering, said of the action of the Travancore Maharaja: "This is a message for all India, nay all the world, of peace and brotherhood. Progress and good in one religion is progress in all other religions. People of other faiths, such as Moslems and Christians, could benefit from this act. This great act has shown our power and potentiality as a nation. It has given me added strength for our fight for *swaraj* [political independence]. If ever the dreams of a free India were in doubt, I am now convinced that we are much nearer to it than ever before. By this revolutionary step, untouchability has once for all been removed from Hindu society. This is easily the most important non-violent and bloodless revolution in the history of man in recent years."

* * *

Reform Will Stop Flow of Untouchables to Churches

It is not generally known that in the single Hindu state of Travancore live more than one-fifth of the total number of Christians in all India. During the last half century the untouchables of Travancore have entered the Christian churches in their thousands, seeking escape from the degrading social treatment they have been receiving in Hinduism. During this year, there was a threat from the Ezhavas of Travancore, who number 900,000, that they would migrate en masse to Christianity or Islam if the social and religious disabilities they are subjected to within Hinduism were not removed. The high caste Hindus of Travancore and its Hindu ruler saw the danger that was threatening Hinduism and wisely cast off their ancient and time-honored customs by adopting this reform. Many steps had also been taken to remove the civic and other disabilities of the lower caste Hindus. Such voluntary giving up of privileges by the privileged in favor of those disinherited for generations is indeed noble, and rarely to be found even among communities who profess the Christian religion. The underprivileged are greatly pleased by the action and it looks as if their flow in thousands every year to Christianity has been stopped.

* * *

First Christian Church In Sikkim

Sikkim is one of the Himalayan states under a Hindu Maharaja where Christian work has to be carried on under many restrictions. For the last 36 years the small group of Christians who have come into existence there as the result of the work of a Scotch Mission has been asking permission of the Maharaja to erect a church in Gangtok, but without avail. But at last permission was given and on Oct. 30 the dedication of the first Christian church in Sikkim state took place. The Maharaja not only sanctioned the erection of the church, but gave the piece of land upon which it was built.

P. OOMMAN PHILIP.

Mission Work In Bulgaria

Both Orthodox and Protestant Churches Reactionary—Picture of a Successful Missionary—Communism Strong

(Correspondence from Bulgaria)

SOFIA, Jan. 20.—I recently went to the railroad station here to send a friend off to Paris. He had a second class, international sleeping car ticket and I helped him get established in a comfortable compartment such as became a prosperous member of the intelligentsia. Before the train pulled out I noticed a large crowd of humbly dressed people standing on the platform and singing religious hymns. I walked up to them to learn the cause of the meeting and perceived that a young pastor-missionary in a very crowded third class compartment was being sent off by his flock. The scene seemed to me very impressive and full of lessons for religious workers.

This man in his early thirties, whose name is Paul Rahneff, is the most successful clergyman in Bulgaria. By "successful" I mean he helps more people find the way to a new life or a better life than anyone else. He does it by "converting" them.

* * *

Religion in Bulgaria

There are about 6 million Bulgarians in this country, most of whom are quite poor, and four-fifths of whom live in villages, where they work the soil. They are largely literate, but primitive, and enjoy few material comforts. They are all Christians, at least nominally. They belong to the Eastern Orthodox Church, which has an impressive ritual sung before gilded altars, but not very much spiritual life. It baptizes, marries and buries the nation, and tries to keep it Orthodox. This church is very patriotic, is opposed to communism and even more to "sects." It hinders many kinds of progress and fosters superstition, but probably aids morality. Some of its priests are exemplary men.

There is also a very small Protestant church, founded by noble American missionaries nearly a century ago. It has fine achievements to its credit, but became stereotyped, and is going steadily backward rather than forward.

* * *

Communism Is Strong

Communism is rife in the land and the Communists here are among the bravest and most devoted idealists in the world. They believe in revolutionary force and are often brutal.

The peasants have a strong peasant movement working for their advancement. The present government is dictatorial, nationalistic, and much influenced by the Orthodox Church, the state church. It has no sympathy for Protestant missionaries.

The Bulgarian masses are hard-headed, hard-working, frugal and tight; the intelligentsia is blasé, infidelistic, restless, capable, progressive, and so eager to get jobs that it is largely without principles. The

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How a Successful Missionary Works

This is the field missionary Rahneff has to work in. As competitors he has world-reforming Communists, and peasant-uplifting agrarians, and both movements are "hot." So he must give something hot, which he does. He is virile, tireless, level-headed, tolerant, devoted.

He is not modern. Theoretically, he is a fundamentalist. He preaches to convert and speaks with authority, using the Bible as an inspired book. However, he does not wrangle or dispute. He is not negative. He does not try to prove any opponent wrong. He tries to bring the spirit, a sense of power, and a feeling of joy to needy people. He believes in God and tries to bring what he thinks is God's power to people who he thinks are lost. He proselytizes. That is, he founds churches. He forms communities and inscribes members. He feels he has a living gospel and wants to bring it to people. He would like to convert all Bulgaria.

* * *

Lives Among The Poor

He works exclusively among the poor, mostly among the villagers. Within less than a decade he has opened 50 little churches, which have 5,000 adherents, almost entirely peasants. This is the largest Evangelical group in Bulgaria. Rahneff gets about 50 dollars a month salary. Most of his preachers have no regular pay. He seeks little for himself, spends most of his time in the field, and works indefatigably. When night comes he asks his village hosts, who usually sleep on mattresses on the floor or on a low platform, to shove over a little so that he may lie down beside them.

His services are revival meetings. He invites his hearers to come forward and begin a new life. Many do. They become "God's children." Hundreds have been transformed. They are turned into active, ardent, aggressive Christians and tell their good news to others. When these people get religion, they shout. They seem to like that. They also like to sing, which they do very heartily, with more zest than music. But the vital thing is that the people are transformed. Somehow a good spirit gets into them. Some very bad men have become very good men. Villages become cleaner, more prosperous, more orderly.

* * *

Most Vital Religious Work in Bulgaria

I repeat, this is the most vital religious activity in Bulgaria. Its salient features are: it is addressed to simple people who know they need salvation; it is a positive, glowing, joyous gospel; it is preached by men who are utterly self-sacrificing; it transforms individuals and communities; it seems better than communism; the eternal salvation it offers begins here and now, and expresses itself in the fruits of the spirit.

This work is just as modern and just as old-fashioned as St. Paul's. It is a small undertaking in a small land, but is instructive for people interested in the problem of missionary methods. This gospel works because, in spite of much crudeness, it is essentially true, and is taught by true Christians.

R. H. MARKHAM.

Churches Serve In Flood Crisis

Open Doors to Homeless—But Many Churches Under Water—Church Forum Begins Annual Program

(Correspondence from Cincinnati)

CINCINNATI, Feb. 1.—The emergency situation created by the unprecedented flood has, of course, overshadowed all else. Conservative estimates indicate that nearly 15 per cent of the metropolitan population has been directly affected, with practically everyone indirectly affected through loss of electricity and water. Food, gas, coal, clothing and blankets have been plentiful. The Red Cross is doing a splendid job, and the community as a whole is responding to the crisis magnificently. The help tendered by other communities, large and small, near and far, has been most gratifying. A cursory look at the list of contributors to the local Red Cross fund reveals gifts from Canada, Colorado, New Jersey, Virginia, California and elsewhere.

The Federation of Churches estimates that 42 of the 310 churches it represents were directly affected by the flood. In Kentucky two-thirds of the churches in Dayton, one-third in Newport and one-third in Covington were affected. In Cincinnati and vicinity twelve Episcopalian, eight Presbyterian and 16 Methodist parishes are reported to be seriously involved. Fifty per cent of the membership of the Episcopal parish at Portsmouth was made homeless, 124 families having been forced to abandon their dwellings. Nearly all of the homes of the members of the Presbyterian congregation at New Richmond were flooded, with water reaching the second story of the manse. The Episcopal Church in Marietta was under ten feet of water. The West Cincinnati Presbyterian Church had 800 of its constituents in desperate need, and was caring for them marvelously, as indeed were many of the churches. Everywhere the doors were thrown open to the needy, and some churches carried on Sunday programs with cots and blankets piled high in their auditoriums. The Catholic parishes have been especially active and helpful, as have many of the schools. One church which I visited had given over all of its Sunday school rooms, of which it has about 30, to the care of distressed families. Another was feeding 250, sleeping 75, and serving as a clearing house for clothing, with tables three deep filling every available inch of space. Stirring days!

* * *

Religious Activities Curtailed

Naturally there has been a universal curtailment of activities. The Emergency Peace Meeting, at which Maude Royden and Sherwood Eddy were scheduled to speak, had to be canceled. Other meetings have been postponed indefinitely. Some of the churches not directly affected by the flood have felt it wise to cancel their services for at least one Sunday (Jan. 31). Soon, however, normal living will be restored, and though the emergency will continue to be acute in many places for two

weeks or a month to come, and though the full work of rehabilitation in some parishes will require a much longer time, it is safe to say that no permanent abridgment of service will result.

* * *

Protestant Church Forum Hears Buttrick and Niebuhr

The Protestant Church Forum of Cincinnati opened its second year with a stirring message from Dr. Buttrick on "Why We Are Christians." Inasmuch as Cincinnati, for several good reasons, did not have the National Preaching Mission, the visit of Dr. Buttrick, one of the preachers on the mission, was all the more appreciated. Reinhold Niebuhr, the next forum speaker, arrived shortly before the flood reached its peak, and because of that and the terrible weather he addressed a very small group. Despite the untoward circumstances, however, he spoke with power and brilliance. The next speaker is Dr. Paul Dengler, of Vienna, Austria, who comes on Feb. 16. Over 700 season tickets have been sold for the forum, and it is doing much to bring a sense of union and fellowship to the Protestants of this area.

* * *

Community Chest Effort Begins Auspiciously

At the annual midwinter dinner of the community chest, some 1,200 sat down to the table, which augurs well for the coming drive in April. Never has a midwinter dinner been more enthusiastically supported. C. M. Bookman, the executive director, did a fine educational job in presenting the outlook for social work in 1937. Those who know Cincinnati realize the high place the community chest holds in the public, social and religious life of the entire community, and will understand the wide significance of so auspicious a beginning. Julian Raugh, a prominent Jewish merchant, is to head the drive this year, succeeding R. R. Deupree, president of Procter & Gamble.

* * *

Interpret Religion and Social Work to Each Other

The first public meeting of the church and social work division of the Council of Social Agencies was held in January. This division has been organized for a year and is a positive recognition on the part of the community chest of the close cooperation and sympathy that should and must exist between religion and social work. Many church people think of social work in terms of godless goodness; many social workers think of the church in terms of otherworldly piety. Each must be interpreted to the other, and to that end this division was formed. The ministers on its board include Abraham Cronbach (Jewish), Julius Krolififer (Unitarian), Robert Lambert (Episcopalian), R. Marcellus Wagner (Roman Catholic), William Montgomery (Presbyterian), Harold Geistweit (Baptist), Richard Scully (Methodist), and William Hudnut (Presbyterian), chairman. Since its inception the division has labored to interest more ministers in social work and more social workers in religion, to challenge them with definite responsibilities, to bring about a closer relationship between the Church Federation and the various agencies, to prepare a "Ready Reference Index" that enables ministers quickly to meet any need for social service, and to draw up a statement sent to all ministers and social workers indicating what each expects from the other and what each believes it can contribute to the other. The executive secretary and guiding spirit of the division is Mr. Eric Gibberd of the community chest.

* * *

Archbishop Berates Sponsors Of Spanish Loyalist Speeches

A tempest in a teapot was stirred up early in January by a meeting where four young Spanish loyalists spoke and some $500 was collected for the Spanish Red Cross. The Federation of Churches, the Y.M.C.A. and others sponsored the meeting in the interest of civil liberties and freedom of speech, and Dr. Jesse Halsey, the widely beloved and highly respected minister of the Seventh Presbyterian Church, agreed to act as chairman. For this he was roundly berated in a letter of the Catholic Archbishop here, John McNicholas, and attacked as no friend of the Catholics and a supporter of communism; both of which charges are, as anyone who knows Dr. Halsey realizes, quite indefensible.

* * *

And So Forth

When Stanley Jones was here for the Methodist Million Unit Fellowship movement, he said in part: "An attempt is being made to ally big business, fascism and the Christian church against communism. If we accept this we are doomed. God alone is absolute. . . . There are four demands the church must meet if it is to survive: (1) it must welcome change, intellectual inquiry, and scientific testing; (2) it must create a better social order; (3) it must regenerate individuals; (4) it must universalize its message far more than it has. Christianity is at the judgment bar everywhere. Our desperately sick world can no longer be roused by the old shibboleths."

The Methodists are again conducting their highly successful School of Religion at the Walnut Hills-Avondale Church, of which John Versteeg is minister. Some 700 are enrolled this year, and a competent faculty offers a wide variety of interesting courses. This school serves the community in general, as many pupils from other denominations are on its rolls.

The Moody Centenary meetings were held for three days in Taft Auditorium. Harry A. Ironsides of Chicago and Bishop J. Taylor Smith of London, England, were among the speakers. The attendance was disappointing because of the abominable weather that preceded the flood.

Two of the younger Presbyterian ministers have recently left Cincinnati. C. Eugene Conover has gone to Oxford as Presbyterian student pastor for Miami University. He is to be associated with Eliot Porter, minister of the Memorial Presbyterian Church in Oxford, which is a university church with a notably strong student congregation. Edward W. Ziegler has left his parish in Evanston to lead the First Presbyterian Church in Bellefontaine, O.

The Wise Center Forum is having another successful year, with the temple filled to capacity for each meeting. General Smedley Butler, Ludwig Lewisohn, Ivan Lee Holt, Louis Untermeyer and Mordecai Johnson have been among the speakers this season.

WILLIAM H. HUDNUT, JR.

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By Evelyn Underhill

The January Selection of the Religious Book Club "Because it is a classic exposition of the nature of worship and a sympathetic interpretation of the various historic types in which the impulse to worship has found practical expression." $3.00

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A searching discussion of the new urban personality — City Man — the problems which beset him, and the contribution which the church can make toward his happiness. "No other volume published in 1936 is more entitled to lead the list of books that a city pastor or federation staff worker simply dare not overlook."—*Ross W. Sanderson.* $1.50

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A first volume of poems by the author of numerous hymns and a frequent contributor to religious periodicals. $1.50

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MINISTERS

The Use of the Bible in Preaching
(The Minister's Professional Library)
by Carl S. Patton

● Dr. Patton holds that it is time for a renaissance of biblical preaching and shows how the minister can use the materials in the Old Testament, especially, to gain the interest of the jaded radio- and movie-fed public. No plea is made for a return to the "old Bible" literally expounded. Dr. Patton sees the Bible as a book of life, recording the spiritual experiences of real people. His "sample" sermons are vivid and suggestive. **($2.00)**

Plain Thoughts on Worship
(The Minister's Professional Library)
by Edwin A. Goldsworthy

● The minister of the First Baptist Church of Rahway, N. J., has had unusual opportunity to study the art of worship. He has studied under masters of that art, and his father, William A. Goldsworthy, is organist in the famous St. Marks-in-the-Bouwerie, where the author spent some years collaborating with him in working out the forms of worship used by Dr. William Norman Guthrie. He includes children's worship, music and drama. **($1.50)**

50 Sermon Talks for Boys and Girls
by Carl S. Weist

● The author is pastor of the Mt. Vernon, N. Y., Community Church, and is a past master as a minister to children. The sermons are adapted to audiences of 7 to 15 years. Here are some of the appealing titles: "Are You a Jelly-Fish?" "What a Football Thinks About," "The Story of a Friend," "What My Fountain-Pen Said," "Why the Flag Fell to Pieces," "The Wrecked House." **($1.50)**

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by Lewis H. Chrisman

● Seventy-seven sermons, each a work of literary and homiletic art as well as an inspiring message. The subjects are both timely and timeless, covering social and personal religion. Though each sermon can be read in ten minutes, each has the structure and content of a full length sermon—and will germinate and flower in the reader's mind. **($2.00)**

Drama in the Church
by Fred Eastman

● This book by Dr. Eastman, of the Chicago Theological Seminary, is a practical manual that sums up the most important things drama groups should know for the task of producing plays in churches. **($1.50)**

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Churches Plan United Action

Federation Would Pool Problems and Resources—Child Labor Amendment Doomed in New York

(Correspondence from New York)

NEW YORK, Feb. 1.—Yesterday was "Community Sunday" in this city. It was a new day—and a much needed one—on the calendar of New York City's Protestantism. Freshly confronted with statistics on unemployment, slums, race relations, delinquency and crime, public health and the parlous state of the churches, a number of ministers devoted their sermons to finding an answer to the question: "What shall we do about it?"

And they had definite proposals before them. In last week's correspondence I quoted a few figures from an impressive handbook which the Federation of Churches has now supplied to ministers and their churches. But those figures came from the first half of the handbook. The second half concerns itself with a program of action suggested in part by an accumulation of parish problems throughout the city, and in part by a meeting of church officers which was held in conjunction with the National Preaching Mission. It is proposed, for example, that a council of laymen—representatives of all denominational, racial and cultural groups of the city—be created to unify the program of the churches. The raising of funds, already undertaken by a group of church women, for the services of a full-time social worker in the offices of the federation is also urged. Finally, it is suggested, that a "Volunteer Placement Bureau" be created to carry the "personal ministry" of the church into the various nooks and corners of the city.

* * *

Individual Parishes Show the Way

That the federation is not without experience and leadership in handling such a vast project is indicated by the fact that at least two important churches have long engaged in practically the same type of parish ministry now proposed for the entire city. The Church of the Ascension (Episcopalian) under the ministry of Dr. Lyman Baily Aldrich makes volunteer service a qualification for membership, and Washington Heights Presbyterian Church, under Dr. Roswell P. Barnes, has carried a volunteer service program during the past two years. The annual ministers' meeting, in session today at the Marble Collegiate Church, will devote its discussions to the city-wide program suggested in the federation's new handbook.

* * *

Episcopalians to Celebrate 150th Anniversary

One hundred and fifty years ago, on Feb. 4, there occurred an event in Lambeth, England, which the Episcopalians of this city will celebrate in old St. Paul's chapel, on downtown Broadway, this week Thursday. On that date the Archbishops of Canterbury and York consecrated Rev. Samuel Provoorst, of Trinity Church, New York, and Rev. William White, of Philadelphia, bishops of America. Bishop Manning, who counts himself as one of the many successors of Samuel Provoorst—both at Trinity and in the New York episcopate—has appointed a committee to make arrangements for the celebration.

* * *

Child Labor Amendment Faces Local Defeat

There is little hope that the proposed child labor amendment will be ratified in Albany. This despite the unrelenting campaign which the New York Federation of Churches, the United Parents Association, the liberal press and various other religious, educational and civic agencies have waged in its behalf. The Democratic leader, Irwin Steingut, never very friendly to the amendment, has announced publicly that he would not put ratification on the "must program" despite the appeals already made by President Roosevelt and Governor Lehman. For this attitude the *New York Post*, vigorous pro-New Deal afternoon paper, has placed the blame directly on the five Democratic bosses of this city: Edward J. Flynn of the Bronx, James C. Sheridan of the Queens, Frank V. Kelley of Brooklyn, William F. Fetherston of Staten Island and James J. Dooling of Manhattan. The *Post* is undoubtedly correct in stating that a single word from these leaders, who hold no public office, would insure ratification. Controlling, as they do, practically half of the legislature, their refusal to give the word will mean non-ratification. This also means non-cooperation with the New Deal, both state and national.

* * *

Black Legion and Klan Form United Front

The Ku Klux Klan in this state, with a membership of about 200,000, is led by "a minister living in Yonkers." This statement, attributed to Rep. Samuel Dickstein, chairman of the congressional committee investigating un-American activities, was recently published in Hearst's *New York American*. Mr. Dickstein was also quoted as saying that the klan was active in religious and political fields, and that its leaders were seeking to unite with the Black Legion and other under-cover organizations for an expansion of their activities. White-hooded klansmen and black-robed legionnaires have been seen participating in cross-burning ceremonies in various parts of the state; and their automobile licenses indicate that they have come from as far west as Michigan, as far east as Connecticut and as far south as Georgia.

* * *

Former Congregational Minister on Spanish Democracy Committee

Herman F. Reissig, who recently resigned as minister of the Kings Highway Congregational Church in Brooklyn, has been appointed executive secretary of the North American Committee to Aid Spanish Democracy. Long a leader in radical activities, Mr. Reissig is admirably qualified for his new job. While serving his Brooklyn pastorate he became chairman of the National Religious Committee of the American League Against War and Fascism, and he worked constantly for practical cooperation between Jews and Christians in the Kings Highway and adjoining parishes.

EDWIN T. BUEHRER.

Methodists Plan Two-Year Rally

"Bishops' Crusade" Gets Under Way—Dr. Sockman at Emory—Dr. Kerr at Union Presbyterian Seminary

(Correspondence from the Southeast)

TAMPA, Jan. 26.—Methodists in the Southeast are rallying their forces for the national "Bishops' Crusade," a forward movement in the church in the interest of evangelism and missionary support extending over a period of two years. Bishop Arthur J. Moore, presiding in the Orient, has been chosen leader of the crusade and will swing across the country from coast to coast in the interest of the rallies. The best leadership of the denomination will be mobilized to awaken and revive the churches.

Rallies which drew large crowds have been held in Charlotte, N. C., Spartanburg and Columbia, S. C., and Atlanta, Ga. Two statewide rallies are being held this week in Florida, one in Jacksonville, the other in Lakeland. The team visiting these centers in the interest of Methodism's rejuvenation includes Bishop Moore, Bishop Edwin D. Mouzon, Bishop Frank A. Smith, Dr. Y. C. Yang of the University of Soochow, China, Dr. Fred Manget of the Soochow hospital and Mrs. Arthur J. Moore. The team is augmented by local leaders in various centers.

In Charlotte 1,800 people attended the rallies and in Atlanta a correspondingly large crowd filled the First Methodist Church for an all-day session.

* * *

Dr. Sockman Speaks At Emory

Dr. Ralph W. Sockman, minister of Christ Church, New York City, and widely known radio preacher, was the speaker at the annual Religious Emphasis Week of Emory University, Atlanta, Jan. 19-22. The services, held in the Glenn Memorial Church on the campus, attracted large crowds of townspeople in addition to the students. Dr. Sockman, in characteristic form, struck at much of the superficiality and paganism of our culture and exalted the Christian religion as the only force capable of integrating our personal and collective life in America and the world. His subjects included, "Culture Without Religion," "The Recovery of Authority," "Machine Age Morals," "The Recovery of Balance," "Twentieth Century Progress," and "The Recovery of Radiance."

* * *

Florida Baptists Elect Dr. T. V. McCaul

Dr. Thomas V. McCaul, pastor of the First Baptist Church, Gainesville, Fla., was elected president of the Florida Baptist Convention in its recent annual session at Ocala. Dr. McCaul, who has served fourteen years as pastor of the Gainesville church, located near the campus of the University of Florida, has exerted a wide influence in the life of students and has been a popular leader generally. He is a Virginian and a graduate of the University of Richmond.

Dr. John J. Tigert, president of the University of Florida, spoke to the messengers of the Florida Baptist churches, numbering more than a thousand, on social service. He spoke at length on the evils of block booking in the movies and of gambling and suggested practical remedies in legislation. Dr. Tigert has served on various national boards of educational and social welfare and functioned as a brain truster in the early stages of the Roosevelt administration.

* * *

Labor Joins Church in Child Labor Stand

Members of several labor groups have joined church bodies in Georgia in petitioning the general assembly of that state to pass child labor legislation. The legislature is now in session in Atlanta and a bill seeking to abolish child labor in all forms is scheduled to appear. Similar movements are taking form in other Southern states.

* * *

Seek Outlawry of War Toy Traffic

Mrs. Katherine Weathersby of Atlanta, chairman of the humane education committee of the Georgia Congress of Parent-Teacher Associations, announced that a bill would be introduced in the Georgia legislature prohibiting the sale or gift of toy pistols, air guns, popguns, blackjacks and billies. She stated the purpose of the bill was " to protect children from influences toward becoming gunmen and also make play safer." It was pointed out that many casualties occur annually from the use of toy weapons. The fate of the slingshot, sandbag and metal swords was not certain in the proposed bill, but Mrs. Weathersby seemed to feel that the whole range of bludgeoning paraphernalia should go.

* * *

Sprunt Lectures at Union Seminary

One series of the annual Sprunt Lectures of Union Presbyterian Theological Seminary, Richmond, Va., Jan. 31-Feb. 6., will be delivered by Dr. Hugh T. Kerr, former moderator of the General Assembly of the Presbyterian Church in the U. S. A. He will lecture on the "Christian Conception of God: God, Man, Prayer, the Cross and the Church." Dr. Frank Crossley Morgan, will be co-lecturer with Dr. Kerr and will expound Isaiah. A son of Dr. G. Campbell Morgan, Dr. Crossley Morgan has rapidly made a name for himself as a Bible teacher and expository preacher. His last pastorate was the historic First Presbyterian Church, Augusta, Ga., scene of the organization of the Southern Presbyterian fellowship 75 years ago.

Dr. Herman Harrell Horne, a Baptist, professor of philosophy and the history of education at New York University, and former professor at the University of North Carolina and Dartmouth College, will be the third Sprunt lecturer at Union. He will discuss "The Philosophy of Christian Education."

* * *

Second Trial Date Set For Tampa Kidnapers

A second trial date, April 19, has been set for the defendants in the notorious Tampa flogging case growing out of the beating of three unemployed Tampa socialists and the death of one, Joseph Shoemaker. The delays of the court have been interminable, as one loophole of law after another has been explored for delay. Finally, under relentless pressure from Tampa people and outside agencies, the trial date has been set. The first trial for the kidnaping of one of the men resulted in conviction of five ex-policemen and grove caretakers, who are underlings of others, in the opinion of students of the local situation.

The outcome of the trial has deep social implications for Tampa and every lover of justice and social freedom here is deeply concerned in it.

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Who Wants Peace?

DOROTHY THOMPSON, one of the keenest observers of our time, writes in the current SURVEY GRAPHIC Magazine an interpretation of the peace movement in the United States. This distinctive contribution is based upon a complete exploration, made by Marian Churchill White for the SURVEY GRAPHIC research staff, of every organized, voluntary group whose major activity is the promotion of world peace.

"The peace movement has been scoffed at by the tough minded for its sentimentality and its confused thinking," says Miss Thompson, "but it is clearly bent on keeping America to the American dream: a country . . . non-aggressive, proudly free, and robustly civilian. More than any movement in the United States, that represented by the peace societies is a cross-section of the American mind."

What is peace? What is neutrality? Miss Thompson's inquiry searches the answers to these eternally urgent questions at a time in history when perplexed plain people and scholars are putting their heads and hearts into various efforts to avert war, to promote peace and good will. Her article illuminates not only the forces of peace, but the forces they combat, twenty years after 1917.

What Can *You* Do About It?

Who Wants Peace? is typical of the unique editorial scheme of SURVEY GRAPHIC. Here are conclusions, drawn by an outstanding expert, from a set of facts gathered in original research.

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NEW YORK, N. Y.

Bangor Seminary Has Convocation

Hears Addresses by Luther A. Weigle, Fred Eastman and Richard Roberts—Unitarians Name New President

(Correspondence from New England)

BOSTON, Jan. 30.—Bangor Theological Seminary has held this week its 29th convocation. Dean Luther A. Weigle of Yale, in the first of his lectures on "Applied Christianity," said: "We speak of Jesus as an idealist, and forget that he was a realist. He calmly, fearlessly faced the facts. He was disconcertingly direct. He was always puncturing the insincerities, daydreams and pretensions, abundant in his day as in ours. It is as a gesture of realism that we may understand the entry into Jerusalem. It began, but failed to end, in messianic style. Jesus wept over the city, and the crowd melted away. Jesus put no confidence in heavenly armies and magically set-up empires. Schweitzer's theory misrepresents him as a visionary fanatic, and is out of harmony with the fatherhood of God, as Jesus understood it."

Prof. Fred Eastman of Chicago Theological Seminary interpreted thinkers misunderstood by Christians. "Critics charged Charles Darwin with robbing life of meaning. He found in it new grandeur as, 'originally breathed by the Creator into a few forms, it evolved into endless forms, most beautiful and wonderful.'" "We yet hear the gentle voice of Matthew Arnold, after the earthquake, wind and fire! H. G. Wells said that if we had listened to Arnold a generation ago we might have avoided the World War."

Dr. Richard Roberts of Sherbourne Church, Toronto, "over against the social unrest," placed "the Christian doctrine of community." "The New Testament," he said, "is full of it, from our Lord's teaching of the kingdom to the holy city of the apocalypse. Its ethics are the ethics of community. Even veracity, which we regard as a private virtue, Paul regards as specifically social: 'For ye are members one of another.' We must reappropriate two conceptions integral in the gospel, *revelation* and *community*, correcting our individualism."

* * *

Frederick M. Eliot to Head Unitarians

The board of directors of the American Unitarian Association has nominated for its presidency, Rev. Frederick M. Eliot, Unity Church, St. Paul, Minn., to succeed Dr. Louis C. Cornish, whose decision not to accept another term was recently announced. Election will be at the anniversaries in May. Special interest attaches to Dr. Eliot's nomination because he was the chairman of the commission of appraisal, which after a thorough two-year study recommended sweeping changes in organization and policy. Its report, in a volume of 348 pages, *Unitarians Face a New Age*, has been generally recognized as the most searching self-examination yet made by any denomination, comparable to *Rethinking Missions*. For deliberate consideration, ac-

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have been appointed OFFICIAL AMERICAN PUBLISHERS (with exclusive rights including Canadian) of the series of books to be issued by . . .

The Oxford Conference

The general theme of the conference is "The Church in Relation to Society and the State." According to present plan, ten books will be issued during 1937 . . . five prior to the conference, which meets in July, and five immediately following. These books will take their place as the standard, authoritative works on the subjects which they cover. Their authors represent the most distinguished scholarship in the Christian World. The list of titles will be announced soon.

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Chicago :: New York

tion upon the report was postponed till this year. If the denomination adopts it and at the same time selects as its administrative head one who was so largely responsible for the reappraisal, it will give a demonstration of constructive progressiveness. Frederick M. Eliot represents the third generation in the Unitarian ministry. His grandfather, William G. Eliot, was pastor in St. Louis and founder of Washington University. His father, Christopher R. Eliot, was 33 years minister of Bulfinch Place Church, Boston, and is honorary minister-at-large of the Benevolent Fraternity of Unitarian Churches, and active in city and state federations.

* * *

Death of Two Religious Leaders

New England has suffered the loss of two outstanding leaders, but in both cases their successors had already been secured.

From a sick-bed, over a specially installed radio, Dr. A. Z. Conrad recently welcomed to Park Street Church, his colleague and successor, Dr. Ockenga. On Jan. 25, the church was thronged for Dr. Conrad's funeral. He held a unique place in Boston, a champion of orthodoxy in the center of liberalism, defender of prohibition and the Lord's day in an age of moral laxity, independent when the trend was to denominational and interdenominational cooperation, yet ever in the public eye, saving a downtown church on the point of abandoning "Brimstone Corner," and drawing a membership from threescore communities in Greater Boston.

Dr. Clarence A. Barbour came as president to his alma mater, Brown University, in 1929, from the presidency of Rochester Theological Seminary, where he had carried through its merger with Colgate Seminary. As pastor in the same city, he led in moral crusades and political controversies which shook Rochester. He was president of the Northern Baptist Convention during the World War, and became colleague of Fred B. Smith in the religious work department of the Y.M.C.A. At Brown, he reorganized its administration and enlarged the departments of art, music, psychology and linguistics. His death occurred only two weeks before his retirement, to be succeeded on Feb. 8 by Dr. Henry M. Wriston, coming from the presidency of Lawrence College, Appleton, Wis.

* * *

And So Forth

Gov. George D. Aiken of Vermont tells consumers that the best way to settle the "milk war" is to organize an all-New-England cooperative and secure control of a business amounting to $50,000,000 annually. He is himself a farmer, a specialist and lecturer on the raising of native flowers.

A convict in Charlestown State Prison, in its paper the *Mentor*, demands legislation to curb "crime magazines" in which "thrill writers care little about the effect of their prolific pens on the lives of thrill-starved young readers."

At the sixth session of the parliament of religions in Grace Church, Providence, Rabbi Israel Goldman said: "Rabbis who tell us that Abraham came to the God idea through cosmic speculation are themselves under the influence of Greek philosophy. The ancient Jews did not speculate about the existence of God. They took it for granted. The Jew felt God as he felt hunger and thirst."

Dr. William Appleton Lawrence, consecrated Bishop of Western Massachusetts Jan. 13, is the first Rhode Island rector to be elected directly to the bishopric in at least 100 years.

E. Tallmadge Root.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Champagne Waltz

(Gladys Swarthout, F. MacMurray) (Para) Delightful, distinctive musical comedy with Swarthout's charming songs. Shows that lovely old world music and modern jazz band music need not exclude each other. Action now brisk, now dreamy. Fritz Leiber's role as Strauss notable.

For A: Entertaining. For Y: Very good. For C: Probably good.

Children of Fortune

(Glueckskinder) (Lillian Harvey, German cast) (Ufa) Laid in New York, characters American, all dialog German, full English titles. Fine character comedy, intimate, subtle, amusing, boisterous. Poet-reporter saves unlucky heroine, with extraordinary complications.

For A: Fine of kind. For Y, C: Mature and doubtful interest.

Doctor's Diary

(John Trent, Geo. Bancroft, Helen Burgess) (Para) Strong picture of modern hospital, its great work but also its intrigue, politics, jealousy, and professional etiquette that lets patients, not its traditions, suffer. Pitifully marred by hero's attempt to be a comic drunk.

For A, Y: Fairly good. For C: Little value.

Holy Terror

(Jane Withers) (Fox) Hilarious, farcical army air-post life. Jane, as officer's over-precocious daughter and darling of the post, starts all trouble, solves all problems, and runs constant songs, dances, and slapstick antics. Pleasant change from "disagreeable brat" roles, at least.

For A: Depends on taste. For Y, C: Probably amusing.

Join the Marines

(Paul Kelly, June Travis) (Republic) Commander of marines wants his daughter to marry one. She won't—but does, after crazy adventures in the South Seas. Lively little romance, with rather good possibilities, but ruined by crudity and stupid absurdities.

For A: Crude. For Y: Perhaps. For C: Perhaps.

Lady from Nowhere

(Mary Astor, Charles Quigley) (Columbia) Feeble jumble of adventure, gang murder, faked identity, rural rube comedy and romance, centered on cheap manicurist-heroine who seeks money-marriage but compromises on marriage. The "star" shows little spark, charm or talent.

For A: Mediocre. For Y: Perhaps. For C: Hardly.

Let's Make a Million

(E. E. Horton) (Para) Rural storekeeper hero plans to marry on his soldier bonus, but his two home-making old aunts oppose. Oil-promotion crook gets the money, and his friends' money, too, but lively developments bring happy ending for all concerned.

For A: Fair. For Y: Good. For C: Good.

The Plot Thickens

(James Gleason, Zasu Pitts) (RKO) Agreeable little murder mystery with adequate thrills, plentiful suspects, too much complication at times, and lightened by humorous activities of two detectives, the cocksure Jimmy and adroitly dumb Zasu, who share success.

For A: Fair. For Y: Good. For C: Fair.

Best Recent Films for the Family:

Born to Dance	One in a Million
General Spanky	Man of Affairs
The Stowaway	Sing Me a Love Song

Films of Special Interest to Adults:

Theodora Goes Wild	Lloyd's of London
Rembrandt	Plough and the Stars
The Plainsman	Three Smart Girls
Camille	

BOOKS RECEIVED

Exploring Our Neighborhood (third and fourth grade), by Mildred Moody Eakin. Abingdon. Teacher's book, $1.00. Pupil's book, 25 cents.

The Economic Ethics of John Wesley, by Kathleen Walker MacArthur. Abingdon, $1.50.

Poems, by Alexander Uhltig. Book One and Book Two. Author, Oconomowoc, Wis.

The Life of Edward Amasa Park, by Frank Hugh Foster. Revell, $2.75.

Deep Unto Deep Is Calling, by George Swann, Author, Louisville, Ky., $1.00.

Calvin and the Reformation, by James Mackinnon. Longmans, $6.40.

Consumers' Cooperatives, compiled by Julia E. Johnson and others. H. W. Wilson Co., 90 cents.

Die Frage an den Einzelnen, von Martin Buber. Schocken Verlag, Berlin SW, RM 3.50.

The Foundations Must Stand! by P. E. Kretzmann. Concordia Pub. Co., St. Louis, 75 cents.

Personal Realism, by James Bissett Pratt. Macmillan, $3.00.

Education and Social Trends, by Releigh Schorling and Howard Y. McClusky. World Book Co., Yonkers-on-Hudson, N. Y., $1.32.

Grey of Fallodon, The Life and Letters of Sir Edward Grey, by George Macaulay Trevelyan. Houghton Mifflin, $3.75.

Viewed Without Alarm, Europe Today, by Walter Millis. Houghton Mifflin, $1.25.

What Is the Faith? by Nathaniel Micklem. Cokesbury, $2.00.

The Old Testament, Its Making and Meaning, by H. Wheeler Robinson. Cokesbury, $2.00.

The Road Behind Me, by G. Stanley Russell. Macmillan, $4.50.

Mortgage Your Heart, by Sophus Keith Winther. Macmillan, $2.50.

The Constitution and Its Makers, by Fred Taylor Wilson. Revell, $3.50.

Roosevelt to Roosevelt, The United States in the Twentieth Century, by Dwight Lowell Dumond. Holt, $3.50.

Christian Living Series (First Junior High Course): Famous Men of the Church; The Life of Christ; Our Old Testament Library; Myself and Others, by Leon C. and Lala C. Palmer. Morehouse, 25 cents each. Teachers Guide, 75 cents.

Right Thinking the Basis of True Prayer, by F. L. Rawson. Society for Spreading the Knowledge of True Prayer, London.

The Fairway, A Discussion of American Human Relations among Protestants, Catholics, Jews. National Conference of Jews and Christians, 25 cents.

Catholic Extremism, by Paul Hanly Furfey. Preservation of the Faith, Silver Spring, Md., 10 cents.

In 1936, by Alvin C. Eurich and Elmo C. Wilson. Holt, $2.50.

Is It Peace? A Study in Foreign Affairs, by Graham Hutton. Macmillan, $2.50.

The Dangerous Sea, The Mediterranean and Its Future, by George Slocombe. Macmillan, $2.50.

Paradise, An Historical Romance, by Esther Forbes. Harcourt, $2.50.

Busman's Honeymoon, A Love Story with Detective Interruptions, by Dorothy L. Sayers. Harcourt, $2.50.

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Cincinnati Inquirer

No starry-eyed dreamer this, but a stark realist, afraid of nothing—except God and social smugness. These "Meditations" envisage a cross-centered, love-in-action religion which, far from being an opiate, is the sole guarantee of freedom.

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Kagawa sees the Cross of Christ as the permanent center of Christianity, the key to the true understanding of Jesus, and the supreme redemptive force in the life of mankind.

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This is indeed the Good News of Christ embodied in the personality of Kagawa.

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To Kagawa the Cross of Christianity is no mere symbol or beautiful dogma; it is a constant challenge to be out fighting with nonviolent means for humanity against the inherited systems of oppression.

Pasadena Star-News

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